THE

Healing Attempt:

Being a Representation

OF THE

GOVERNMENT

OF THE

Church of England,

According to the Judgment of her Bishops unto the End of Q. *Elizabeths* Reign.

Humbly Tendred

To the Consideration of the Thirty Commissionated for a Consult about *ECCLESIASTICAL AFFAIRS* in Order to a *Comprehension*;

And Published,

In hopes of such a Moderation of Episcopacy, that the *Power* be kept within the Line of our *First Reformers*: and the *Exercise* of it reduced to the Model of *Arch-Bishop* USHER.

John Humfrey

Mediocria firma.

LONDON, Printed for *Thomas Parkhurst*, at the *Bible* and *Three Crowns* in *Cheapside*, near *Mercers-Chappel*, 1689.

XUM

The Epiſtle to the

Commiſſioners.

Moſt Reverend, Right Reverend and Reverend,

I Bleſs you all in the Name of the Lord, and Bleſſed be your Meeting this Day, and this Appointment for you to Sit about ſo Bleſſed a reconciling Work. I have but this ſhort Grace to ſay, *Bleſſed are the Peacemakers.*

When ſuch a *Choice* of Perſons is Congregated, and their Buſineſs *Accommodation*, the Tidings hereof to the poor *Outed Shepherds* ſhould, methinks, be ſo *affecting*, as if the *Angels* were again upon the Wing, and ſinging *over* that Hymn, *Glory be to God in the higheſt, in Earth Peace, and good will towards Men.*

Alas! How many Years have paſſed ſince the Reformation, wherein your Nonconformiſt Brethren have been a Loading, and their Burthen encreaſing, and none of you that were willing, were able to eaſe them, when by the Artifice of the Papiſts, and the Higher Powers influenced by them, you were forced to *bear* the *blame* of thoſe things which your Souls did *abhor*: And now is the time come when God hath ſent us ſuch a *Nurſing Father* and *Nurſing Mother* to his Church, as hath *called you to the liberty* of ſhewing *of what manner of ſpirit* indeed *you are.* Bleſſed be his Name for it, and the hopes we have on that account. *This is the day which the Lord hath made, we will be glad, and rejoyce in it.*

I know indeed how hard of belief the moſt of our Brethren generally are that any good ſhould be done for us by a *Convocation* or this *Meeting*. *It is impoſſible* (they are readier to ſay) *that thoſe----But* Reverendly *beloved, I am perſwaded better things of you, and things that accompany Salvation, though* they *thus ſpeak*. I am perſwaded that even this will ſtimulate you to a greater earneſtneſs to do them the more good (for ſuch is Chriſtianity), and that I ſhall not need to ſay any thing (not any more than in the Title) to put you on this grateful task, *The ſame alſo which ye are forward to do* : I have leſs need to be impertinent in offering *Arguments* to ſuch *Wits*, which were to bring *Water* to the *Spring* : but this one thing I have need to do, which is, to beg of you that you will Pardon what is done, if in any thing the Author ſeems to *preſume*, or to be more *ſlender* than he ought, for want of more *time* and *ſearch*, or does in any regard *offend*. I will alſo beg of you more *Two* things; the *One* is, To take heed how you make more conditions neceſſary to us for Communion with you, than Chriſt requires of you for Communion with him : The *Other* is, That you do not *Tantalize* your Brethren, or *Procraſtinate* that Kindneſs (whatſoever it is) which you intend towards thoſe who are capable to receive it; *For we muſt needs die, and are as water ſpilt upon the ground, which cannot be gathered up again : Neither doth God reſpect any perſon, yet doth he deviſe means that his baniſhed be not expelled from him.*

A Friend to the Deſign and Subſtance
of theſe Papers, *J. H.*

Octob. 3. 1689.

THE

THE AUTHOR TO THE READER.

THE *Greateſt thing in Controverſie amongſt Proteſtants is, Whether* the Office *of a* Presbyter, *and* Biſhop *be, according to the Holy Scriptures, the* ſame? *and on a Juſt Determination of this Queſtion depends the Peace of our Church.*

To affirm, That *the Biſhop and Presbyter are of different Orders,* That *the Power of Ordination is the ſole Prerogative of Biſhops,* That *Ordination, only by Presbyters, is void and null, and that the Ordaining 'em again by Biſhops is not* Re-Ordination, *deſtroys the Church State, not only of Diſſenters, but of all other Proteſtants in the World, except of thoſe in the Church of* England, *nulling their Miniſtry, Sacraments, and Diſcipline.*

A Comprehenſion therefore on theſe Terms is none at all; It's only an offer to Unite with Diſſenters on their doing

doing what is to them Impossible; They cannot Renounce their Ordination, nor Consent to the Destroying their own, nor the Church State of Reformed Protestants Abroad.

But, lest the Impossibility they lie under be Interpreted a Peevish Humour, and Obstinacy in them, the Sentiments of the First-Reformers, *in the Days of* Henry *the Eighth*, Edward *the Sixth, and Queen* Elizabeth, *are Impartially Propos'd and found to be exactly the same with theirs; and, what will, touching Matters of Church Government, Heal our Divisions.*

The Author could Descend lower than the last of Elizabeth; *but there's no need on't, and he must acknowledge, that tho' a great many Eminent Writers, Learned Divines of the Church of* England, *asserted this Old-Reformer's Principle; yet the* Canons *of* James I. *ran another way, and in his Reign the Learned were divided in their Opinions about the Office of Bishop and Presbyter; and so they are at this very time: However, it cannot be denied, that the* First Reformers, *adher'd unto by Archbishop* Usher, *held the same, which the Dissenters have all along stifly maintain'd, and have* Antiquity *on their side.*

The Learned Carleton *is Positive, that the* Power of Order *by all Writers, that He could see, even of the Church of* Rome, *is understood to be Immediately from Christ, given to all* Bishops *and* Priests, *alike by their Consecration, and that in this there was no Difference between* Papist *and* Protestant; *whence it follows, that the Divesting the* Parish Presbyter *of the* Pastoral Office *is but a late Invention.*

Thus

Thus much He Asserts of that Power of Order *which he distinguisheth from the Power of* Jurisdiction, *and includes in it the Power of* Ordination.

And although, according to the most taking Opinion amongst those, who seem'd to be somewhat Zealous for Prelacy, the Power of Jurisdiction *was peculiarly appropriated to the Bishop, yet this Jurisdiction following Orders, could never be so separated from it, but that there still remain some Convincing Instances of its belonging unto Presbyters.*

In the Case of a Bishop's Suspension, *it's clear; I will only observe what is at this time most obvious.*

On the Suspension of the Archbishop of Canterbury, *All Ecclesiastical and Spiritual Jurisdiction belongs to the* Dean *and* Chapter, *who are but* Presbyters, *as is daily Asserted in these words.* Nos Johannes Tillotson Sacræ Theologiæ Professor, *Decanus* Ecclesiæ Cathedralis & Metropoliticæ Christi Cant'. Et Ejusdem Ecclesiæ *Capitulum*, ad quos Omnis, & omnimoda Jurisdictio Spiritualis, & Ecclesiastica, *quæ ad Archiepiscopum* Cant. *pertinuit*, *nunc* ratione Suspensionis, *&c.* dignoscitur pertinere.

A Condescending to settle the Power of Orders, and Jurisdiction on Presbyters, as well as Bishops, according to the Learned Archbishop Usher's Model, *will as to Matters of Church Government End the Controversie between the* Moderate Episcopal, *and* Presbyterian.

As to what relates unto Stinted-Forms *of Prayer, the Judicious Mr.* Clerkson, *in his Excellent* Discourse of Liturgies, *having so Learnedly and fully discussed*

diſcuſſed it, the Author need do no more than only Commend its Peruſal to the Candid Reader, *with an Aſſurance, that until it be cleared that Stinted Liturgies are Ancienter than that Learned Perſon Repreſents them to be, we ſhall be freed from a ſtrict Impoſition.*

THE

THE Healing Attempt.

The Introduction.

THoſe, who are moſt ſenſible of the late Deliverance from the Dangers we were in of being overturn'd by the *Papiſts*, muſt be of an Opinion, that the many *Diviſions*, amongſt our ſelves, had too great a hand in bringing on us what was the true Ground of our Danger; *that* we can never be perfectly free from the Fears of a Return, ſo long as our Breaches remain Uncured; and, *that*, it's abſolutely neceſſary, that every one do his Part towards the *Settlement* of a *laſting Union* amongſt Proteſtants, as the ſtrongeſt Bulwark againſt *Popery*.

Thus much I count is very manifeſt to every Conſidering Mind; for, at this time, Proteſtants, of all Perſwaſions, ſeem to be deſirous of it.

Although there are different Apprehenſions about the *Means* of attaining it, as, whether by an *Indulgence* only; or, whether by Indulgence, and *Comprehenſion*, yet is there no doubt, that I know, about the *Union* it ſelf; and ſeeing an *Indulgence* is already given, Extending *Liberty of Conſcience* even to the *Quakers*, and a *Bill of Comprehenſion* is at this time on the Anvil, I will humbly offer my thoughts concerning it.

That ſuch as are only for an Indulgence will be angry with this Eſſay, is no other than I expect. However, the Argu-

ments for a well-Eſtabliſh'd Comprehenſion influencing me more than the Diſpleaſure of any Party of Men on Earth, I am reſolv'd in God's ſtrength, to do the uttermoſt in me lyeth towards the obtaining it.

It is a Concernment for the Proteſtant Faith, the Salvation of Souls, the Glory of God, that puts me on this work; all which have been Endangered through that want of Powerful Preachers in Pariſh Churches, which hath been the Effect of our Diviſions.

I bleſs God, there are ſo many Faithful and Laborious Miniſters in *Publick* Places, and yet, conſidering how few theſe are in compariſon of the Churches wants, I cannot but lament the Deplorable Condition of Thouſands in this Nation, who on this occaſion are like Eternally to Periſh, and pray the Lord of the Harveſt to *Open* the Door, that more Labourers may enter in, even men of the moſt Tender Conſciences, who, no doubt. will be the moſt ſucceſsful in their Miniſtry.

In Queen *Elizabeths*, and *James* the Firſt's days, it ſo fell out, that a ſtrict *Injunction* of *Subſcription* Depriv'd the Church of the Labours of ſeveral Divines eminent for their Learning, Holineſs of Life, and Converſation.

Conſult the *Complaint*, Preſented to the Right Honourable the Lords of Her Majeſties Council, and their Lordſhips *Anſwer:* The *Copy of a Letter*, written by a Gentleman in the Countrey to a *Londoner*, *touching the Anſwer to the Archbiſhop's Articles:* The *Lamentable Complaint* of the Commonalty by way of Supplication to the High Court of Parliament for a Learned Miniſtry, and you'l ſee, that for Non-conformity ſome of the moſt Conſcientious, and Painful Preachers were brought to the Barr, Marſhalled with the worſt Malefactors, Indicted, Arraigned, Condemned, New Chriſtned with the odious name of *Puritan*, Depriv'd, to the Advancement of Popery, Debauchery, Atheiſm, and to the great Declenſion of the Power of Godlineſs.

A Diſgracing thoſe Miniſters, that are ſound in the Faith and Induſtrious in their Work, hath been one of the moſt ſucceſsful Engines the Antichriſtian Party have uſed.

The firſt Ten years of Queen *Elizabeths* Reign, the *Papiſts*

piſts kept to our Churches, and if *Saunders*, and ſome others, had not with an unexpected ſucceſs nick-named ſome of the moſt Valiant Oppoſers of *Popery*, and Painful Preachers with the odious names of *Puritan* and *Preciſian*, to the good liking of ſome amongſt our ſelves, they might have ſtill continued their Communion with us.

This is not the Obſervation of ſome Nonconformiſts only, but of the Wiſe and Judicious Sir *Robert Cotton*, who aſſures us, that the Reaſon of the Papiſts ſeparating from our Church, and returning to their old Apoſtacy, was not the *Bull* of *Pius Quintus* on the Biſhop of *London*'s Door (as the Lord Chief Juſtice *Coke* apprehended) or the forbearing to hang up Prieſts, but in conjunction with the Idleneſs and Inſufficiency of many Teachers conſpiring with the Peoples cold Zeal, *Saunders* his pinning the name of *Puritan* on ſome of the moſt Learned and couragious Proteſtants, gave life to that Faction.

The N. C. in their Complaint to the Queens Council humbly advertiſe their Lordſhips, that the Adverſary very cunningly new Chriſtned them with an odious name of Puritan, *that whilſt they were occupied in the Defence of their Innocency the Adverſary might have greater freedom to go about their hateful Treachery.* Part of the Regiſt. pag. 129.

"It was not (ſaith this Noble Baronet) the "Bull of *Pius Quintus* on the Biſhop of *London*'s "Doors, or the forbearing to hang up Prieſts, that have "wrought this Apoſtacy, but the Idleneſs and Inſufficiency of "many Teachers, conſpiring with the Peoples cold Zeal, that "hath been the Contriver of this Web. Until the Eleventh "year of Queen *Elizabeths* Reign, Recuſants name was ſcarcely "known, the Reaſon was, becauſe the Zeal, begotten in the "time of the *Marian* Perſecution, was yet freſh in Memory, "and the late Perſecutors were ſo amazed with the ſudden "alteration of Religion, that they could not chuſe but ſay, "*Digitus Dei eſt hic.* In thoſe days there was an Emulation "between the Clergy, and the Laity; and a ſtrife aroſe whe-"ther of them ſhould ſhew themſelves moſt affectionate to "the Goſpel: Miniſters haunted the Houſes of worthieſt "Men, where *Jeſuits* now build their Tabernacles, and "poor Country Churches were frequented with the beſt of "the Shire, the Word of God was precious, Prayer and *Poſth. Cotton.* p. 147, 148.

" Preaching went hand in hand together, until Archbiſhop " *Grindal*'s *Diſgrace*, and *Hatfield*'s hard conceit of Prophecy- " ing, brought the flowing of thoſe good Graces to a ſtill " water; the name of a Papiſt ſmelt rank even in their own " Noſtrils, and for pure ſhame to be accounted ſuch they re- " ſorted duly both to our Churches, and Exerciſes; But " when they ſaw their great *Coryphæus Saunders* had ſlily pin- " ned the name of *Puritan* upon the ſleeves of the Proteſtants " that encountred them with *moſt Courage*, and perceiv'd that " the *Word* was pleaſing to ſome of our own ſide, they took " heart at Graſs, to ſet little by the Service of God, and " Duty to their Soveraign------moſt Men grew to be frozen " in Zeal and benummed, that whoſoever (as the worthy " Lord Keeper *Bacon* obſerv'd in thoſe days) pretended a " little ſpark of *Earneſtneſs*, he ſeemed no leſs than red fire " hot, in compariſon of the other. And as ſome fare the " worſe for an ill Neighbour's ſake dwelling beſide them; " ſo did it betide the Proteſtants, who, ſeeking to curb the " the Papiſts, or reprove an idle Drone, were incontinently " branded with the Ignominious note of *Preciſian*, all which " wind brought plenty of water to the *Pope's Mill*, and there " will moſt Men grind where they ſee Appearance to be " well ſerved: So far Sir *Robert Cotton*.

And as the diſgracing Godly Miniſters by faſtning the names of *Puritan*, *Preciſian*, &c. on 'em, and the laying 'em aſide from the publick exerciſe of their Miniſtry, did in the Reign of *Elizabeth* give life to Popery, ſo 'twill ſtill, and all thoſe Proteſtant Miniſters that are now denied entrance into the Pariſh Churches will be in diſgrace amongſt the People and their Miniſtry not half ſo ſucceſsful amongſt thoſe that moſtly need it.

The *wider* therefore the Church Doors are made, the greater will be the number of Pious and Painful Preachers, the greater the Advantage on Truth's ſide, and the greater Diſcouragement on the other hand.

But that the Door may be made *wide enough* to anſwer the deſired End, ſeeing our Governours are inclin'd to lay aſide the ſtrict uſe of Ceremonies, with ſome more offenſive Impoſitions there is this one thing, to wit, The *Ordering*, and

Declaring

Declaring the Government of the Church to *be now no other*, but *what it was held, and intended to be by the first* Reformers, *will*, as I humbly apprehend, be the most Effectual Expedient of any else in the World.

Some of our Clergy have Notions about *Church-Government*, very Dissonant from what the Gentry, and *Parliament Men* have, and the first Reformers heretofore had, and it's feared by some thinking Persons, that the *Laws*, yet in Being, have Established a Government in the Church, very different from what the *Legislators*, I mean, the King, the Temporal Lords and Commons generally designed.

The Government settled in the Church by the first Reformers, and still supposed by our Gentry to continue, is consistent enough with the Church state of all other Protestants; but *that*, which is really Established by Law is Inconsistent with, and Destructive of it, driving many Learned Godly Protestant Divines from that Conformity which is at this time made necessary to the Exercise of their Ministry in Parish Churches.

To clear thus much is (methinks) one of the most necessary things to be attempted, and the very *next step* to be taken towards the setling a Comprehention, which will be of validity with Judicious Men.

What were the Sentiments of the First-Reformers about *Episcopacy*, and *Church Government*, during Queen *Elizabeths* Reign, I will with the greatest impartiality declare, as near as possibly I can in their own words, and add some Arguments to shew, that the most effectual way to settle such a *Comprehension* as will best secure the Protestant Religion, is the Forming and Framing the Government of the Church, according to the Sentiments of our *First-Reformers*; which in the Learned Archbishop *Usher's Reduction* of Episcopacy, I take to be very happily copied out unto us.

I will begin with those who liv'd in *Henry* the Eighth's days; for then began the *Reformation*.

CHAP.

CHAP. I.

The Sense of our First Reformers in Henry *the Eighth's Days.*

IN this King's Reign *Tindall*, *Lambert* and *Barnes*, Men of good Learning, and blessed Martyrs, sealing the Truths they professed with their Blood, struggled strenuously for a Reformation of *Church Government*.

Tindall, looking on Corruptions in *Discipline* to be a principal occasion of that greater Deluge of Enormities in the Church, presseth for a Reduction of all things in the Discipline to the *Apostolical Institution*, and therefore makes Enquiry after those Officers, the Apostles Ordained in Christ's Church, and what their Offices were, and gives us an account of his Perswasion of it thus: "Wherefore the "Apostles following and obeying the Rule, "Doctrine and Commandment of our Saviour "Jesus Christ, Ordained in his Kingdom and "Congregation *TWO OFFICERS:* one called after the "*Greek* word *Bishop*, in *English* an *Overseer*, which same "was called *Priest* after the *Greek*, *Elder* in *English*, because "of his Age, Discretion, and Sadness; for he was as nigh "as could be always an *Elderly Man*. And this Overseer hath "put his hands unto the Plough of God's Word, and fed "Christ's Flock, and tended them only, without looking to "any other Business in the World. Another *Officer* they "chose, and called him *Deacon*, after the *Greek*, a *Minister* in "*English*, to *Minister the Alms of the People unto the Poor, and* "*Needy*. For in the Congregation of Christ, love maketh "every Man's Gifts and Goods common to the Necessity of "his Neighbour--------There is *Presbyteros* called "an *Elder* by birth, which same is called immediately a *Bishop*, or *Overseer*, to declare what Persons

Tindall's *Practice of Popish Prelates.*

Tindall *on the word* Elder.

"Perſons are meant,----They were called *Elders*, becauſe of "their Age, Gravity, *&c.* and *Biſhops* and *Overſeers* by reaſon "of their *Offices*. And all that were called *Elders*, or *Prieſts* "(if they ſo will) were called *Biſhops* alſo, tho' they have di- "vided the names now, which thing thou mayſt evidently ſee "by the firſt Chapter of *Titus*, and the twentieth of the *Acts*. "Thoſe *Overſeers*, which we now call *Biſhops* after the Greek "word, were alway *biding in One* place to Govern the Con- "gregation there; But *Deacons* were Overſeers of the Poor, "and crept not into Orders till the Church grew *rich*.

Lambert is of the ſame Opinion. "As touching *Ach. Mon.* "Prieſthood (ſaith he) in the *Primitive Church*, when *Vol. 2.* "Vertue bare (as ancient Doctors do deem, and Scripture "in mine opinion recordeth the ſame) the moſt room, there "were no more Officers in the Church of God than *Biſhops* "and *Deacons*, that is to ſay, *Miniſters*, as witneſſeth beſides "Scripture, full apertly *Hierome* in his *Commentaries* upon "the Epiſtles of *Paul*; whereas he ſaith, That thoſe we call "*Prieſts*, were all one and no other but *Biſhops*, and the *Bi-* "*ſhops* none other but *Prieſts*, Men ancient both in Age and "Learning, ſo near as they could be choſen. Neither were "they *Inſtitute*, and choſen as they be now adays, with ſmall "regard of a *Biſhop*, or his *Officer*, only appoſing them, if "they can conſtrue a Collect.------To conclude, I ſay, the "*Order*, or *State* of *Prieſts*, and *Deacons* was Ordained by "God.

The Sixth Article againſt Dr. *Barnes* was, That he declared himſelf thus. "I will never believe, nor yet can I ever be- "lieve, that one Man may be by the Law of God a Biſhop "of two, or three Cities, yea, of an whole Countrey; for "it is contrary to St. *Paul*, which ſaith, *I have left thee behind,* "*to ſet in every City a Biſhop*. And if you find in one place of "Scripture that they be called *Epiſcopi*, you ſhall find in ma- "ny that they be called *Presbyteri*.------- I was (ſaith he) "brought before my Lord *Cardinal* into his Gallery, and "there he read all my Articles till he came to this, and "there he ſtopped, and ſaid, That *this touch'd him*, and there- "fore he ask'd me, if I thought it wrong that *One Biſhop* "ſhould have ſo many Cities underneath him? Unto whom I "anſwered,

" answered, That I could no further go than to St. *Paul's*
" Text, which, set in every City a Bishop. Then asked he
" me, whether I thought it unright (seeing the Ordinance of
" the Church, that one Bishop should have so many Ci-
" ties? I answered, that I knew no Ordinance of the
" Church, as concerning this thing, but St. *Paul's* Saying
" only? Nevertheless I did see a contrary Custom and Pra-
" ctice in the World, but I know not the original thereof.
" Then said He, There were divers Cities, some seven Miles,
" some six Miles long, and over them was there set but one
" *Bishop*, and of their Suburbs also; so likewise now a *Bishop*
" has also but one City to his *Cathedral* Church, and the
" Country about it as Suburbs to it. Methought this was
" far fetch'd, but I durst not deny it, because it was so great
" Authority, and of so *Holy a Father*, and so great a Divine.
" But this I dare say, that his Holiness could never prove it
" by Scripture, nor yet by any Authority of Drs. nor yet
" by any Practice of the Apostles, and yet it must be true,
" because a Pillar of the Church has spoken it: But let us
" see what the Drs. say to mine Article. *Athanasius* doth
" declare this Text of the Apostle, *I have left thee behind*, &c.
" He would not commit unto one *Bishop* a whole *Yle*, but he
" did injoyn, that every City should have his *Proper Pastor*,
" supposing, that by this means they should more diligently
" *Oversee* the People——— Also *Chrysostom* on that same
" Text: *He would not that a whole Country should be permitted*
" *unto One man*, but *He enjoyned to every man his Cure, by that*
" *means he knew, that his Labour should be more easie*, and *the*
" *Subjects should be with more Diligence Govern'd, if the Tea-*
" *chers were not distract with the Governing of* many *Churches,*
" *but had* Cure, *and* Charge *of* one Church *only*, &c. Me-
" thinks these be plain words, and able to move a man to speak
" as much as I did——But I, poor Man, must be an Heretick,
" there is no Remedy, you will have it so, and who is able to
" say nay? *Not all Scripture, nor yet God Himself.* So far these
three Worthies.

About this time the Notion of these blessed Martyrs found respect amongst those, that bore a great Figure in the Church. The Author of the *True Difference between the Regal Power*

and

and the Eccleſiaſtical, gives countenance unto it, and at laſt *Cranmer* with many others fell in with it, and it became a Point eſtabliſh'd by Authority, as may be ſeen in the *Neceſſary Erudition of a Chriſtian Man*, where, after the Deſcription given of the Office of *Prieſts* and *Deacons*, it's affirmed, "That "of theſe Two Orders only *Scripture makes expreſs mention*, and that we may not miſtake 'em, it's added, *of theſe two Orders only, that is to ſay, Prieſts, and Deacons, Scripture makes expreſs mention, and how they were conferred by the Apoſtles by Prayer, and Impoſition of hands.* Beſides, The Deſcription they give of the Office of a Biſhop or Prieſt, for when they ſpeak of the Divine Inſtitution, they make no diſtinction between 'em; it's thus: *The Office conſiſts in true Preaching and Teaching the Word of God unto the People, in Diſpenſing and Miniſtring the Sacraments, in Conſecrating and Offering the bleſſed Body and Blood of Chriſt in the Sacrament of the Altar, in looſing and abſoyling from Sin ſuch Perſons as be ſorry and truly penitent for the ſame, and Excommunicating ſuch as be guilty in manifeſt Crimes, and will not be reformed otherwiſe, and finally in Praying for the whole Church of Chriſt, and eſpecially for the Flock committed to them.* Thus there are but two *Orders only*, that is to ſay, Prieſts and Deacons, no third Order; Biſhops therefore muſt be of the ſame Order with Prieſts, and their Office the ſame, and the Superiority of one above the other only by Humane Ordinance and Appointment. *And whereas* (ſay they) *we have thus ſummarily declared what is the Office and Miniſtration which in Holy Scriptures has been committed to Biſhops and Prieſts, and in what things it conſiſteth, as is afore rehearſed, we think it expedient and neceſſary, that all men ſhould be advertis'd, and taught, that all ſuch Lawful Power and Authority of any one Biſhop* [or *Prieſt*, for they are in the ſenſe of theſe Great Divines the ſame] *over another were*, and *be given them by the Conſent, Ordinance, and Poſitive Laws of Men only, and not by any Ordinance of God in Holy Scripture.* So far the *Neceſſary Erudition.*

Thus in *Henry* the Eighth's days, the Biſhop and Prieſt of the ſame Order according to the Scriptures, and their Office the ſame, the Difference therefore between 'em and the Government that is grounded thereupon by Prelatick

Bishops, Archbishops, &c. is only by the Positive Laws of Men.

In a *Declaration* made of the *Functions* and *Divine Institution of Bishops and Priests*, subscrib'd by *Thomas Cromwell*, the Archbishops of *Canterbury* and *York*, and divers other Bishops, *Civilians*, and Learned Men, it is thus Resolved. "As touching "the Sacrament of Holy Orders We will, "That all Bishops and Preachers shall in- "struct and teach our People committed by us unto their Spi- "ritual Charge. First, How that Christ and his Apostles "did institute and ordain in the New Testament, that beside "the Civil Powers, and Governance of Kings and Princes, "which is called in Scripture *Potestas gladii*, the Power of "the Sword, there should be also continually in the Church "Militant, certain other Ministers, or Officers, which should "have Spiritual Power, Authority and Commission under "Christ to Preach and Teach the Word of God unto his Peo- "ple, and to Dispense and Administer the Sacraments of "God unto them; and by the same to confer and give the "Grace of the Holy Ghost, to consecrate the blessed Body of "Christ in the Sacrament of the Altar, to loose and absoile "from Sin, all Persons which be duly penitent, and sorry "for the same; to bind and Excommunicate such as be Guilty "in manifest Crimes and Sins, and will not amend their de- "faults, to order and consecrate others in the same room, "Order and Office whereunto they recalled & admitted them- "selves; and finally, to feed Christ's People like good *Pastors* "and *Rectors*, as the Apostle calleth them, with their whole- "som Doctrin. and by their continual Exhortations and Mo- "nitions to reduce them from Sin and Iniquity so much as in "them lieth, and to bring them unto perfect Knowledge the "perfect Love and Dread of God, and unto the perfect "Charity of their Neighbours.——That this Office, this "Power and Authority was committed and given by Christ "and his Apostles unto certain Persons *only*, that is to say, "*unto* Priests, *OR* Bishops, *whom they did Elect, call and ad-* "*mit thereunto by their Prayer, and Imposition of their hands.* "——And to the intent the Church of Christ should never "be

Consult the Addenda *in Dr.* Burnet's *History of the Reformation*, p. 321, &c.

" be deſtituted of ſuch Miniſters as ſhould have and execute " the ſaid Power of the *Keys*, it was alſo Ordained and Com- " manded by the Apoſtles, that the ſame Sacrament ſhould " be applied and miniſtred by the Biſhops from time to time, " unto ſuch other Perſons as had the Qualities which the Apo- " ſtles very diligently deſcryve; as it appeareth evidently in " the third Chapter of the firſt Epiſtle of St. *Paul* to *Timothy*, " and his Epiſtle unto *Titus*. And ſurely this is the whole " Vertue and Efficacy, and the Cauſe alſo of the Inſtitution " of this Sacrament, as it is found in the *New Teſtament*; for " albeit the Holy Fathers of the Church of Chriſt, with all " thoſe things which were commendable in the Temple of " the *Jews*, did deviſe not only certain other Ceremonies " than before rehearſed, as *Tonſures*, *Raſures*, *Unctions*, and " ſuch other Obſervances to be uſed in the Adminiſtration of " the ſaid Sacraments; but did alſo Inſtitute certain Infe- " riour Orders or Degrees, as *Janitors*, *Lectors*, *Exorciſts*, " *Acolits*, and *Sub-Deacons*; and deputed to every one of thoſe " certain Offices to execute in the Church, wherein they fol- " lowed undoubtedly the Example and Rites uſed in the Old " Teſtament; yet the Truth is, *That in the New Teſtament* " *there is no mention made of any* Degrees, or Diſtinctions *in* " *Orders, but only of* Deacons, *OR* Miniſters, *and of* Prieſts, " *OR* Biſhops: *Nor there is any word ſpoken of any other Ce-* " *remony uſed in the Conferring of this Sacrament, but only of* " *Prayer, and the Impoſition of the Biſhops hand.*

Thus the Power of *Excommunication*, and *conferring Orders* by Prayer and Impoſition of Hands, as declared in the *New Teſtament*, belongs unto the *Prieſt*, which is the ſame with the Biſhop; there being no Degrees or Diſtinctions in Orders, but only of *Deacons* or *Miniſters*; and *Prieſts* or *Biſhops*, and conſequently no Superiority therefore of a Biſhop above a Prieſt to be found in the New Teſtament, during King *Henry* the Eighth's days.

CHAP. II.

The Judgment of the Reformers *in* Edward *the Sixth's Days the ſame 'twas in* Henry *the Eighth's, holding no Difference by Divine Law between a* Biſhop *and* Presbyter.

IN the Firſt Year of *Edward* the Sixth's Reign, an Act of Parliament paſſed, ſufficiently Declaring the Epiſcopal Order as diſtinct from, and above that of the Presbyter, to be wholly from the Crown; for it was affirm'd, That all Authority of Juriſdiction *Spiritual*, is derived and deducted from the King's Majeſty, as *Supream Head* of theſe Churches of *England* and *Ireland*.

"The Deſign of this Law, as Dr. *Heylin* has it, *was to* "*weaken* the Authority of the *Epiſcopal Order*, by "forcing them from their ſtrong hold of *Divine* "*Inſtitution*, and making them no other than the "King's Miniſters only, His Eccleſiaſtical Sheriffs (as a man "might ſay) to execute his Will, and diſperſe his Mandates.

Hiſt. Edw. 6. p. 51.

Dr. *Poynet* Biſhop of *Winchester*, in this King's Reign, in Anſwer unto a Book writ by *Stephen Gardiner*, tho' ſent out under the Name of Dr. *Martin*, about the *Marriage of Prieſts*, doth ſufficiently ſhew that the *Reformers* in thoſe days were great Approvers of *Calvin*'s Notions about Church Government, and therefore willing to lay aſide even the very Name *Biſhop*, and make uſe of the Names [*Superintendent*, *Miniſter*, *Senior*, *Elders*, &c.] for theſe are his words. "And further, "whereas it pleaſeth *Martin*, not only in this place, but alſo "hereafter, to Jeſt at the Name [*Superintendent*,] he ſhew-"eth himſelf bent to condemn all things that be good. Who "knoweth not, that the Name [*Biſhop*] hath ſo been abu-"ſed, that when it was ſpoken, the People underſtood no-"thing elſe but a great *Lord*, *that went in a white Rochet*, *with* "*a wide ſhaven Crown*, and that *carrieth an Oyl Box with him*, "*where-*

" *wherewith he uſeth once in ſeven years, riding about to Confirm* " *Children*, &c. Now to bring the People from this *abuſe*, " what better means can be deviſed than to teach the Peo- " ple their Error by another word out of the Scriptures of " the ſame ſignification, which thing by the term [*Superin-* " *tendent*] would in time have been well brought to paſs—— " The name [*Biſhop*] ſpoken amongſt the Unlearned, ſig- " nified to them nothing leſs than a *Preacher of God's Word*, " becauſe there was not, nor is any thing more rare in any " Order of Eccleſiaſtical Perſons than to ſee a Biſhop " Preach.——I deny not, but the name [*Biſhop*] may be well " taken, but becauſe the Evilneſs of the Abuſe hath marred " the Goodneſs of the Word, it cannot be denied but that " it was not amiſs to joyn for a time another word with it " in his place, whereby to reſtore that abuſed word to his " Right Signification.——Oh how the Papiſts would tri- " umph over us, if they had like proof for the names (I ſay) " of *Pope*, *Cardinal*, *Canon*, *Prebendary*, *Monk*, &c. as we, " that profeſs Chriſt have for the maintainance of the terms " and names (*Superintendent*, *Miniſter*, *Seniors*, *Elders*, *Bre-* " *thren*,) and ſuch like by us uſed.

The Reſolution Archbiſhop *Cranmer* gave to the Queſtions propounded by *Edw. 6.* approved by the Biſhop of St. *Aſaph*, *Therleby*, *Redman* and *Cox*, makes it manifeſt, that theſe great *Reformers* owned not Epiſcopacy as a Diſtinct Order from Presbytery, of *Divine Right*, but only, as a prudent Conſtitution of the Civil Magiſtrate for the better Governing the Church. " In " the Apoſtles time (ſays *Cranmer*) when there " was no Chriſtian Princes by whoſe Autho- " rity Miniſters of God's Word might be ap- " pointed, nor Sins by the Sword corrected, there was no Re- " medy then for the Correction of Vice, or appointing of " Miniſters, but only the conſent of Chriſtien multitude by " themſelfe, by an Uniform conſent to follow the advice and " perſwaſion of ſuch Perſons, whom God had moſt endued " with the Spirit of wiſdom and counſaile.——Sometime " the Apoſtles and other unto whom God had given abun- " dantly his Spirit, ſent, or appointed Miniſters of God's " Word,

See Dr. Stillingfleet's *MS.*

Reſol. to Q. 9.

" Word, ſometime the People did chooſe ſuch as they thought " meet thereunto.

Reſol. to Q. 10. " —— The *Biſhops* and *Prieſts were at one time*, " and *were not two diſtinct Things*, but *both one Of-* " *fice* in the Beginning of Chriſt's Religion. ——

Reſol. to Q. 11. " The People before Chriſtian Princes were, " commonly elected their Biſhops and Prieſts. ---

Reſol. to Q. 12. " In the *New Teſtament*, he that is appointed " to be a Biſhop or Prieſt, needeth no conſe- " cration by the Scripture; for Election or ap- " pointing thereto is ſufficient.

Thus far that Excellent Perſon (ſaith a Reverend Divine of the Church of *England*) in whoſe Judgment nothing is more clear than his aſcribing the particular Form of Government in the Church to the Determination of the *Supream Magiſtrate*.

The Divine Right of Forms of Church Government Examined, p. 390, &c.

CHAP. III.

Aley *Biſhop of* Exeter, Pilkington *Biſhop of* Durham, Jewel *Biſhop of* Salisbury, Whitgift *Archbiſhop of* Canterbury, *of the ſame Opinion with* Tindall, Lambert, Barnes, *and the* Reformers *in King* Edward's *Time.*

IN Queen *Elizabeth*'s Reign, the firſt I find to mention any thing about the Office of *Biſhops* and *Prieſts*, is Dr. *Aley* Biſhop of *Exeter*, in his *Miſcellanea* on his third *Prælection*, read at *Paul*'s in the Year 1560. on the word *Biſhops*.

Aley's *Poor Man's Library*, Tom. 1. pag. 95, 96.

" What difference is between a Biſhop and a Prieſt, " St. *Hierome* writing *ad Titum*, doth declare, whoſe words " be theſe: *Idem eſt ergo Presbyter, qui Epiſcopus, &c.* A Prieſt " therefore is the ſame that a Biſhop is. And before Schiſms " and

"and Factions by the inſtinct of the Devil begun in Reli-
"gion, and before it was ſaid among the People, I am
"*Pauls*, I am *Apollos*, I am of *Cephas*, the Churches were Go-
"verned *with the Common Councel of the Prieſts* (or Elders).

"But after that every one thought thoſe whom he Bapti-
"zed to be his, and not Chriſt's, it was decreed throughout
"the World, that one of the Prieſts or Elders ſhould be
"choſen to be ſet over the reſt, unto whom all the care
"(or charge) of the Church ſhould appertain, and that the
"beginnings of Schiſms ſhould be taken away. Some do
"think, that it is not the ſentence of the Scriptures, but
"ours, that a Biſhop and Prieſt, (or Elder) are one thing,
"and they do alſo think the one to be a name of Age,
"and the other to be a name of Office. Let them read
"again the words of the Apoſtle to the *Philippians*, ſaying,
"Paul *and* Timotheus *the Servants of Jeſu Chriſt, to all the*
"*Saints in Chriſt Jeſu, which are at* Philippos, *with the Bi-*
"*ſhops and Deacons, Grace and Peace be with you*, &c. *Philippi*
"is one of the Cities of *Macedonia*. And truly there could
"not be many (as they are called) Biſhops in one City.
"But becauſe at that time they called thoſe Biſhops, which
"they did alſo call Prieſts (or Elders) therefore indifferent-
"ly he ſpake of Biſhops, as of Prieſts (or Elders). It may
"yet ſeem doubtful to ſome, unleſs it be approved by other
"Teſtimonies. In the *Acts of the Apoſtles* it is written, that
"when the Apoſtle came to *Miletum*, he ſent to *Epheſus*, and
"did call the Prieſts (or Elders) of the ſame Church, unto
"whom among other things he ſaid thus, *A Hand to your*
"*ſelves*, &c. And here mark you diligently, how that he
"calling the Prieſts or Elders of that one City of *Epheſus*,
"did afterwards call them *Biſhops*, &c. And *Peter* which
"took his name of the firmneſs of his Faith, in his Epiſtle
"ſaith, *I your fellow Elder do beſeech the Elders that are a-*
"*mong you*, &c. *Hæc Hieronimus*. Theſe words are alledg'd,
"(ſaith Biſhop *Aley*) that it may appear, Prieſts among the
"Elders, to have been even the ſame that Biſhops were.
"But it grew by little and little, that the whole charge and care
"ſhould be appointed to one Biſhop within his Precinct, that
"the Seeds of Diſſention might be utterly rooted out.

In

P. 15. In his Second *Tome*, the Biſhop adds out of St. *Jerom*, "*Sicut Preſbyteri, &c.* Like as Prieſts do "know themſelves to be ſubject by the *Cuſtom of the Church*, "unto him which is made Ruler over them: So let the *Bi-* "*ſhops* know, that they are greater than the *Prieſts*, rather "*by Cuſtom*, than *by the* verity *of Diſpenſation given of the* "*Lord*. He ſaith alſo in another place, with the old Fathers, "the Biſhops were the ſame that the Prieſts were; for the "name of one is the name of Dignity, and the other of "Age and Time. So far Biſhop *Aley*.

The next I meet with is *Pilkington*, Biſhop of *Dureſme*, the Author of the *Confutation* of an *Addition* with *an Apology*, written, and caſt in the Streets of *Weſt-Cheſter* againſt the *Cauſes* of *Burning Paul's* Church in *London*, declared by the Biſhop at *Paul's Croſs*.

The Biſhop did at *Paul's Croſs* Exhort the people to take the burning of *Paul's* to be a warning of a greater *Plague* to follow to the City of *London*, if amendment of Life be not had in all Eſtates, the Author of the Addition (a Papiſt, notwithſtanding what *Heylin* ſaith to the contrary, when he tells us that the Papiſts aſcribe it to ſome practice of the *Zuinglian* Faction, out of their hatred unto all Solemnity and Decency in the Service of God, perform'd more punctually in that Church for Examples ſake than in any other in the Kingdom) imputes it to the laying aſide of the midnight Mattins, forenoon Maſſes formerly had in the Church, and Anthems and Prayers in the Steeple.

Hiſtor. Q. Eliz. pag. 312.

This Biſhop, a Perſon of great Learning and good Temper, in Anſwer to this Paper, doth in the Sixth year of the Queens Reign, thus expreſs himſelf. "Yet remains one "doubt unanſwered in theſe few words, when he ſaith, that "*the Government of the Church was committed to Biſhops*, as "tho' they had received a *Larger* and *Higher Commiſſion* "from God, of *Doctrine* and *Diſcipline* than other Lower "Prieſts and Miniſters have, and hereby might challenge "a greater Prerogative. But this is to be underſtood, that "the Privileges and Superiorities which Biſhops have above "other Miniſters, are rather granted by Man, for maintain-

"ing

"ing of better Order and Quietneſs in Common-wealths, "than Commanded by God in his Word. Miniſters have "better Knowledge and Utterance ſome than other; but "their Miniſtry of Equal Dignity. God's Commiſſion and "Commandment is like, and indifferent to all, Prieſt, Bi-"ſhop, Archbiſhop, Prelate, by what name ſoever he be "called——Saint *Jerome* in his Commentary on 1 Chap. *Tit.* "ſays, that a Biſhop and Prieſt is all One, and in his Epiſtle "*ad Evagrium* he ſays, That the Biſhop whereſoever he be, "is of the ſame Power and Prieſthood.——If they [the "Papiſts] were not too much blinded in their own fooliſh-"neſs, they might ſee in the laſt Subſidy granted in the "time of their own Reign, that they grant thoſe to be their "betters and above them, from whence they receive their "Authority. The Parliament gives them and their Colle-"ctors Power to Suſpend, Deprive and Interdict any Prieſt, "that Pays not the Subſidy: In that doing they grant the "Parliament to be above them, and from it to receive their "Power.——I had not thought to have ſaid ſo much on theſe "his few words, and yet much more hangs on *this* their Opinion "of claiming their Uſurped Power above Princes and other "Miniſters.

The Learned Biſhop *Jewel* is of the ſame Mind with this Author, and thus much he delivereth, not as his private Opinion, but as the ſenſe of the Church of *England*,. "Furthermore "we ſay, That the Miniſter ought lawfully, "duly, & orderly to be preferr'd to that Office of "the Church of God, and that no man hath "power to wreſt himſelf into the Holy Miniſtry "at his own pleaſure; That Chriſt hath given to his Mini-"ſters Power to bind, to looſe, to open, to ſhut; That the "Miniſter doth execute the Authority of binding and ſhut-"ting, as often as he ſhutteth up the Gate of the Kingdom of "Heaven againſt Unbelieving and Stubborn Perſons, denoun-"cing unto them God's Vengeance, and everlaſting Puniſh-"ment; or elſe when he doth quite ſhut them out from the "boſom of the Church, by open *Excommunication*. Out of "doubt, what Sentence ſoever the Miniſter of God ſhall give

Apol. *Par.* 2. *Ch.* 5. *Diviſ.* 1. *Ch.* 6. *Diviſ.* 1.

Ch. 6. *Diviſ.* 3. *Ch.* 7. *Diviſ.* 5.

"in this ſort, God himſelf doth ſo well allow it, that, what-"ſoever here in Earth by their means is looſed and bound, "God himſelf will looſe and bind, and confirm the ſame in "Heaven.——And ſeeing one word is given to all, and one "only *Key* belongeth to all, we ſay, *there is but one only* "*Power of all Miniſters, as concerning opening and ſhutting.*

At this time ſo much was given the Prieſt, that no room was left to make the Biſhop of an Order diſtinct from him: The Keys belong'd to all Miniſters, to the Prieſt as well as Biſhop.

Part. 2. Ch. 3. Diviſ. 5. In the *Defence of the Apology* of the *Church* of *England*, this Learned Biſhop is more full and particular in his Aſſertions. "In St. *Jerom's* "time (ſaith he) there were *Metropolitans*, *Archbiſhops*, *Arch-* "*deacons*, and *others*, but Chriſt appointed not theſe Diſtin-"ctions of Orders from the beginning. Theſe names are not "found in all the Scriptures: This is the thing which we de-"fend. St. *Jerom* ſaith, *Sciant Epiſcopi*, &c. Let Biſhops un-"derſtand, that they are in Authority over Prieſts more by "*Cuſtom*, than by *Order* of *God's Truth*.——*Eraſmus* ſpeaking "of the times of *Jerom*, ſaith, that *Id temporis idem erat Epiſ-"copus, Sacerdos, & Presbyter.* Theſe three names *Biſhop*, "*Prieſt*, *Presbyter*, at that time were all one.———

To the Teſtimony of *Jerom*, the Biſhop adds that of St. *Auſtin*, Epiſt. 19. ſaying, "That the Office of a Biſhop is above "the Office of a Prieſt, not by Authority of the Scriptures, "but after the names of Honour, which the cuſtom of the "Church hath now obtained.

Part 2. Ch. 9. Diviſ. 1. The Biſhop in Defence of the Church of *England*, had affirm'd, That againſt the Sacred Scripture, neither Law, nor Ordinance, nor any Cuſtom ought to be heard, no, tho' *Paul* himſelf, or an Angel from Heaven ſhould come, and teach the contrary.

To this *Harding* replies, *If all things neceſſary to Salvation be contain'd in the Scriptures, then whatever is not in them contained, the ſame is not neceſſary; if not neceſſary, why ſhould we be laden with unneceſſary Burdens? Then away with all Traditions at a Clap, be they never ſo Apoſtolick.——Remember you not what the moſt Renowned Fathers have ſaid of the Neceſſity of Traditions?——*

If

If we go about to reject the Customs that be not set forth in Writing——we shall bring the Preaching of the Faith but to a bare name. For so *they were taken for Hereticks, who denied the Distinction of a Bishop, and a Priest*, &c.

Jewel rejoyns, "This [in the Margin] is an Untruth, for "hereby both St. *Paul* and St. *Jerom*, and other good men are "condemn'd of Heresie.——But what meant Mr. *Harding* "here to come in with the Difference between *Priests* and "*Bishops?* thinketh he that *Priests* and *Bishops* hold only by "Tradition? or is it so horrible a Heresie as he makes it, to "say, That by *the Scriptures of God, a Bishop and a Priest are* "*all One?* or, knoweth he how far, and to whom he reacheth "the name of an Heretick? Verily, *Chrysostom* saith, Between "a Bishop and a Priest, in a manner there is no difference; "St. *Jerom* saith somewhat in a rougher sort, I hear say, "There is one become so peevish, that he setteth Deacons "before Priests, that is to say, before Bishops; whereas the "Apostle plainly teacheth us, that Priests and Bishops are all "one. St. *Austin* saith, what is a Bishop but the *first Priest*, "that is to say, the Highest Priest? so saith Saint *Ambrose*, "There is but *One Ordination* of *Priest* and *Bishop*, for both "of them are Priests, but the Bishop is the *first*. All these "and other Holy Fathers, together with St. *Paul* the Apostle, "for thus saying, by Mr. *Harding*'s Advice, must be held for "Hereticks.

Besides, as the Bishop is very expres in his asserting a Bishop and Presbyter to be according to Christ's Institution all one; He is no less so in granting that the Bishop has receiv'd from the Prince the several Privileges he has above a Presbyter. "I "grant there be many special Privileges granted upon great "and just Considerations of the *meer favour of the Prince*, that "a Priest being found negligent, or otherwise offending in "his Ministry, should be convinced and punished, not by the "Temporal and Civil Magistrate, but by the Discretion of "the Bishop.——Mr. *Harding* must remember that all these, "and other like Privileges passed unto the Clergy *from the* "*Prince*, and not from God; and proceed only of special *Fa-* "*vour*, and not of *Right*.

Part 6. Chap. 9. Divis. 1, & 2.

Archbiſhop *Whitgift* in oppoſing *Cartwright*'s Platform about the Government of the Church, aſſerted to be *de Jure divino*, diſtinguiſheth between *Spiritual* and *External* Government, and ſaith, "That the *External* Government hath both "a *Subſtance* and *Matter* about which it is occupied, and alſo "a *Form* to attain the ſame, conſiſting in certain Offices and "Functions, and in the Names and Titles of them. The *Sub-*"*ſtance* and *Matter* of Government muſt indeed be taken out "of the Word of God, and conſiſteth in theſe points: That "the Word be truly taught, the Sacraments rightly admini-"ſtred, Vertue furthered, Vice repreſſed, and the Church "kept in quietneſs and order: The *Officers* in the Church, "whereby this Government is wrought, be *not namely*, and "*particularly expreſſed in the Scriptures*, but in ſome points left "to the Diſcretion and Liberty of the Church to be diſpoſed "according to the ſtate of Times, Places, and Perſons. Thus much in his *Preface*; conform to thoſe who went before. The Miniſtry of the Word and Sacraments, and Reprehenſions, *&c.* which belong to the Prieſt, is of God, the other Offices and Functions, which as he elſewhere has it, belong to the external Order and Policy of the Church, and conſequently the Diſtinction between Biſhop and Prieſt, and Superiority of a Biſhop above a Prieſt, are only of humane Inſtitution.

Defence, Tract. c. 3. *Div.* 38,39,40,41.

More particularly, *Cartwright* contending for a ſort of Diſcipline which is a Matter of Faith, and neceſſary to Salvation, the *Archbiſhop* diſtinguiſheth between ſuch things as are *ſo neceſſary*, that *without them we cannot be ſaved*, and ſuch things as are *ſo neceſſary*, that *without 'em, we cannot ſo* well *and* conveniently *be ſaved*; and then adds, To be ſhort, "I confeſs, "that in a Church collected together in *one Place*, and at Li-"berty, Government is neceſſary with the ſecond kind of "Neceſſity, but that any one kind of Government is ſo ne-"ceſſary, that without it, the Church cannot be ſaved, or, "that it *may not be altered into ſome other kind*, thought to be "more Expedient, *I utterly deny*; and the reaſons that move "me ſo to do, be theſe: The firſt is, becauſe I find no *one* "*certain and perfect kind of Government preſcribed or comman-*"*ded in the Scriptures*, to the Church of Chriſt; which no "doubt

"doubt ſhould have been done, if it had been a matter neceſ-
"ſary to the Salvation of the Church. Secondly, Becauſe
"the Eſſential Notes of the Church be theſe only; The true
"Preaching of the Word, and the right Adminiſtration of
"Sacraments:——So that notwithſtanding, *Government*, or
"*ſome kind* of *Government* may be a part of the Church, touch-
"ing the outward Form and Perfection of it; yet it is not
"ſuch a part of the Eſſence and Being, but that it may be
"the Church of Chriſt without this or that kind of Govern-
"ment; and therefore the *kind* of the Government is not ne-
"ceſſary unto Salvation.——There is *no certain kind of Govern-*
"*ment* or *Diſcipline preſcribed to the Churches*, but that the ſame
"may be altered, as the Profit of the Churches requires; and
"out of *Gualters* he ſaith, Let every Church follow the man-
"ner of Diſcipline which doth moſt agree with the People
"with whom it abideth, and which ſeemeth to be moſt fit
"for the place and time, and let no man here raſhly preſcribe
"unto others, neither let him bind all Churches to one and
"the ſame Form.——I do deny, *that the Scriptures do ſet down*
"*any one certain Form*, and *kind of Government of the Church to*
"be *Perpetual*, for all *Times*, *Perſons*, and *Pla-*
"*ces*: without Alteration.—It is well known, *Tract.* 17. *Chap.* 2. *Diviſ.* 29.
"that the *manner* and *form of Government* uſed
"in the *Apoſtles time*, and expreſſed in the
"Scriptures, *neither is now*, nor *can*, or *ought* *How then can the Government of the Church by Biſhops, Archbiſhops, &c. be Apoſtolical?*
"*to be obſerved*, either *touching the Perſons*, or
"*the Functions*.——We ſee manifeſtly, that
"in ſundry points the Government of the
"Church uſed in the Apoſtles times, is,
"and hath been of neceſſity *altered*, and that it neither may
"nor can be revoked; whereby 'tis plain, that any one kind
"of External Government *perpetually* to be obſerved, is no
"where in the Scripture preſcribed to the Church, but the
"charge thereof is left to the *Magiſtrate*, ſo that nothing be
"done contrary to the Word of God. This *This was it's like Univerſally received by all the Engliſh Clergy in* Whitgifts *time.*
"is the Opinion of the beſt Writers, *Neither*
"*do I know* (ſaith the Archbiſhop) *any Learn-*
"*ed Man of a contrary Judgment*.——Either
"we muſt admit another Form *now* of Go-

"verning

"verning the Church than was in the Apoſtles time, or elſe "we muſt ſeclude the Chriſtian Magiſtrate from all Authori- "ty in Eccleſiaſtical Matters.——I am perſwaded that the "External Government of the Church under a Chriſtian "Magiſtrate muſt be according to the Kind and Form of "Government uſed in the Common-wealth; elſe how can "you make the Prince Supream Governour of all States and "Cauſes Eccleſiaſtical?—If you therefore will have the *Queen* "of *England* Rule as Monarch over all her Dominions, then "muſt you alſo give her leave to uſe one Kind and Form of "Government in all, and every part of the ſame, and ſo to "Govern the Church in Eccleſiaſtical Affairs, as ſhe doth the "Common-wealth in Civil.

Dr. *Coſins*, Chancellor to this Archbiſhop, in his Anſwer to the *Abſtract*, aſſerts, "That all Chur- "ches have not the ſame Form of Diſcipline, nei- "ther *is it neceſſary that they ſhould*, ſeeing it cannot be proved "that any certain particular Form of Church Government is "commended to us by the Word of God. Dr. *Low* ſpeaks to the ſame purpoſe, *Complaint of the Church*, No certain Form of Government is preſcribed in the Word, only general Rules laid down for it.

Pag. 58.

P. 64, 66.

Biſhop *Bridges*; God hath not expreſſed the Form of Church Government, at leaſt not ſo as to bind us.

What is here mention'd of *Coſins*, *Low*, and Biſhop *Bridges*, I have out of Dean *Stillingfleet*'s *Weapon Salve*, and out of a Learned MS. I have this following paſſage about *Whitaker*, who, making his Remarques on St. *Hierom*'s telling us, That the Difference between Presbyters and Biſhops was brought in by Men, long after the Apoſtles, as a Remedy againſt Schiſm, aſſures us, That *it's a Remedy almoſt worſe than the Malady, for it begat and brought in the Pope with his Monarchy into the Church*; and this other of Biſhop *Morton*, telling the Papiſts, That Power of Order, and of Juriſdiction, which they aſcribe to Biſhops, doth *de jure divino* belong to all other Presbyters and particularly, That [to *Ordain*] is the *jus antiquum*, the Ancient Right of Presbyters, in fine, That

Whitaker, *De Eccleſ. Regimin. Contr.* 4. q. 1. §. 29. p. 540. Col. 2.

Morton's *Apol. Cath.* l. b. 1. c. 21. p. 55.

That Dr. *Laurence Humfrey*, and Dr. *Holland*, both of them Doctors of the Chair in *Oxford*, did teach and maintain the ſame Doctrine; *Holland* in the *Act*, July 9. 1608. concluded that the contrary is moſt falſe againſt the Scriptures, the Fathers, the Doctrine of the Church of *England*, the Schoolmen, *Lombard*, *Aquinas*, *Bonaventure*, &c. Humf. *againſt* Campian. *Jeſuit.* Part 2. p. 273.

CHAP. IV.

Dr. *Willet*'s Sentiments *much the ſame with the foremention'd* Biſhops, *The Difference between a* Biſhop *and* Presbyter *as of* Divine Right *declar'd to be* Popiſh, *and oppos'd as* ſuch. *The ſpecial* Conſecration *of* Biſhops *was Ordained, not by a Divine Law, but by the* Church, *for the Dignity of their Calling.* Saravia *for no other Difference between a* Presbyter *and* Biſhop *but in* Degree. Bancroft *for a* Priority *in* degree only, *holding with Dr.* Robinſon, *Dr.* Reynolds, *and Dr.* Fulk, *whoſe Authorities* he *inſiſts on to Confirm his Opinion about* a *Gradual* Difference *between* Biſhop *and* Presbyter.

TO theſe I will add another, namely, Dr. *Andrew Willet*; who, as Dr. *Smith* obſerves, is by Biſhop *Hall* numbred amongſt thoſe *Worthies* of the Church of *England*, to whom he gives this Elogy, *Stupor mundi Clerus Britannicus.* This Dr. in his *Synopſis Papiſmi* is very large in diſcuſſing the Difference between a Biſhop and Presbyter, and in his Determinations in moſt things agreeth with the Learned Authors I have already quoted. *In his Life of* Willet. Hall *in his* Noah's Dove.

The grand Queſtion under Debate is, "*Whether the Difference between Biſhops and other Miniſters, be grounded upon the Law of God*, and "*Inſtitution of the Apoſtles?* Willet's *Synopſ. Papiſm. Contr.* 5. *Queſt.* 3. Concerning the Clergy. *Append.*

The

The *Papists*.

Lib. 1. *De Clericis*, c. 14.

" *Bellarmine* (saith the Dr.) affirmeth, That " the Jurisdiction of Bishops, as now it standeth " in their Church, and the Difference between " them, and other Presbyters is, *Jure Divino*, grounded upon " the Law of God, and of such necessity, that he holdeth the " contrary to be *Heresie*; and those to be Hereticks that hold " this Difference to arise rather of a Politick Constitution of " the Church to avoid Schism, than of the Institution of the " Apostles; yea, they hold them to be no Churches at all, " which are not under the Government of Bishops, but of " other Overseers and Superintendents. Surely, " I see not (saith one) How there can be any " Church where there is no Bishop.—

Espenc. *in* 1 Tim. 194. h.

The *Protestants*.

" Of the Difference between Bishops and Priests, there are " three Opinions: The first of *Aerius*, who did hold that all " Ministers should be Equal, and that a Bishop was not, *neither ought to be* Superiour to a Priest, neither " that there was any Difference at all between " them, which Opinion of his was counted amongst other *Heresies*: The second Opinion " in the other Extream is of the *Papists*, as we " have seen, that would have not only a Difference, but a " Princely Pre-eminence of their Bishops over the Clergy, " and that by the *Word of God*. The third Opinion is between " both, that altho' this Distinction of Bishops and Priests, as " it is now received, cannot be directly proved out of Scripture: yet it is very good for the Policy of the Church, to " avoid Schism, and to preserve it in Unity. Of this Judgment, Bishop *Jewel* against *Harding*, sheweth " both *Chrysostom*, *Ambrose* and *Hierom* to have " been. And another most Reverend Prelate " of our Church in these words: I know these Names be " confounded in the Scriptures, but I speak according to the " manner and Custom of the Church ever since the Apostles times; which saying is agreeable to that " of St. *Augustine*; *Secundum*, &c. *according to* " *the Names of Honour, which the Use or Custom* of

August. *de Hæres.* c. 53. Epiphan. *Hæres.* 75.

Bish. Whitgift.

Epist. 19. *ad Hieron.*

" *of the Church hath obtain'd*, a *Biſhop is greater than a Prieſt*; " ſo that *Auguſtine* himſelf, who was no *Aerian*, doth ground " this Diſtinction rather upon *Ancient Cuſtom* than the *Scrip-* " *ture.*

" —— The Difference between the Opinion of *Aerius* on the one part, and of *Hierom*, *Am-* " *broſe*, *Auſtin*, *Chryſoſtom* on the other, lyeth here: " *Aerius* would have no difference at all between a Biſhop and " a Prieſt: the Fathers above allowed a difference, holding it " to be profitable for the Peace of the Church: They only " affirm'd, That this Diſtinction was rather Authorized by " the Ancient Practice of the Church, than by any direct " place of Scripture. For the proof that a Biſhop and Prieſt " were all one in the Apoſtles time, St. *Hierom* alledgeth di- " vers places of Scripture. The ſecond Argument is thus: " *Archbiſhops and Primates have the ſame Right of Juriſdiction* " *over other Biſhops, which Biſhops have over ſimple Prieſts:* But " their Authority and Juriſdiction is rather grounded upon the " *Ancient Cuſtom* of the Church, than any *Apoſtolical Injun-* " *ction*, or *Inſtitution* in Scripture.——A fourth Argument, If " the Diſtinction of Biſhops and Prieſts were by the Com- " mandment and Inſtitution of Chriſt and his Apoſtles, it " ſhould neceſſarily be enjoyned unto all Churches; But this " cannot, without prejudice of many Reformed Churches, be " affirmed, which have no Biſhops, tho' they have other Over- " ſeers in their ſtead.----Wherefore I cannot conclude *that this* " *ſpecial Form of Eccleſiaſtical Government is abſolutely preſcribed* " *in the Word:* for then all thoſe Churches, which have not " that Preſcript Form, whether of Biſhops or other, ſhould " be condemned as Erroneous Churches. So then here is a " difference between our Adverſaries the Papiſts, and us: " They ſay, it is of *neceſſity* to Salvation to be ſubject to the " *Pope*, and to *Biſhops and Archbiſhops under him*, as neceſſarily " preſcribed in the Word; but ſo do not our *Biſhops* and " *Archbiſhops*, which is a *notable difference* between the Biſhops " of the Popiſh Church, and of the Reformed Churches.—— " Let every Church uſe that Form which beſt *fitteth their* " *ſtate:* In *External Matters* every Church is Free, not one " bound to the Preſcription of another; ſo they meaſure them- " ſelves

" ſelves by the Rule of the Word.——Now to conclude this " whole Matter, and to ſpeak diſtinctly of every Point, that " it may appear how far this Difference in Eccleſiaſtical Fun- " ctions is *Divine*, and wherein *Humane*: This I judge may " ſafely without any Contradiction be affirmed, that in this " Diſtinction of the Miniſters of the Church there is ſome- " what *Apoſtolical*, ſomewhat alſo *Political*.—Firſt, In the calling " of Biſhops, as they are now Ordain'd in ſome Reformed " Church, there is ſomewhat *Divine* and *Apoſtolical*: for it " cannot be denied, but that to have Order in the Church, " and to have diverſity of Degrees, and Miniſtrations to avoid " confuſion, proceedeth from the Inſtitution of Chriſt.—— " This then we ſay is agreeable to the Inſtitution of Chriſt, " that there ſhould be, not a Popular Equality, but a conve- " nient Superiority, and *Priority* in the Miniſters of the Go- " ſpel; as St. *Paul* alſo ſheweth, *Firſt*, *Apoſtles*; *Secondly*, *Pro-* " *phets*, &c. Secondly, there is ſomewhat *Political*, and that " of two ſorts, as touching the Politie *Eccleſiaſtical*, and " *Civil*.

" To the *Eccleſiaſtical Politie* in the advancing the Dignity of " Biſhops theſe things do appertain.

" Firſt of all St. *Hierom* ſaith, of *Confirmation* commit- " ted only to Biſhops, *Diſce hanc*, &c. Know that this Obſer- " vation is rather for the Honour of their Prieſthood, than " by neceſſity of any Law. *Hieron. adverſ. Luciferian.*

" Secondly, The Council of *Aquiſgrane*, cap. 8. ſaith, That " the *Ordination* and *Conſecration* of Miniſters is now reſerved " to the *Chief Miniſter*, *Solum propter Authoritatem*; only for " Authority ſake, leſt that the Diſcipline of the Church be- " ing challenged by many, ſhould break the Peace of the " Church.

" Thirdly, The Author of the Book under *Hierom's* Name, " *De 7. Ordinib.* ſaith, That the Conſecration of Virgins, which " is not now in uſe, in the Reformed Churches, was reſerved " to the Biſhop for *Concord ſake*.

" Fourthly, The Juriſdiction of the Church which in time " paſt, *Hierome* ſaith, was committed to the *Senate*, or *College* " *of Presbyters*, was afterward to avoid Schiſm, devolv'd to " the Biſhop.

" Fifthly,

"Fifthly, S. *Ambroſe* ſaith, *Epiſcopi & Presbyteri*, &c. A Biſhop and a Presbyter have but one Ordination; for they are both in the Prieſthood. Whereby it may appear, that the *Special Conſecration of Biſhops* was ſince Ordain'd for the Dignity of that Calling. And S. *Hierom* ſaith, *That in the Church of* Alexandria, *the Presbyters did make Choice of one, whom they placed in a Higher Degree, and called him their Biſhop; like as if an Army ſhould chooſe a* General, *or the Deacons ſhould chooſe an Induſtrious man whom they make their* Archdeacon. So it ſhould ſeem that the very *Election* of a Biſhop in thoſe Days without any other circumſtances, was his *Ordination.* 1 Tim. 3. Hier. *ad* Evagr.

"Sixthly, In *Hierom's* time, it was lawful for Prieſts and Miniſters to Preach without further Licence obtain'd from the Biſhop, as it may appear *Diſtinct.* 95. *c.* 6. *Qui non vult Presbyteros*, &c. He that will not have a Miniſter to do that which is commanded him of God (that is, to Preach) would be greater than Chriſt, *&c.*—— But ſince to ſtay the Humour of Contentious and Schiſmatical Preachers, it hath ſeemed good to the Church to refer the Allowance of Preachers to the *Ordinary*, according to the Decree of the *Lateran* Council *Sub Innocent.* 3. *c.* 3. *Prater Autoritatem.* He that Preacheth privately or publickly without the Authority of the Biſhop, let him be Excommunicated.

"Divers other Conſtitutions have been made in Eccleſiaſtical Politie for the maintaining the Dignity of Biſhops—— ——So alſo the *Civil State* hath augmented and enlarged the Privileges and Immunities of Biſhops, which they have *rather by the Munificence of Princes*, than by *Divine Authority*, As firſt, the Diviſion of Provinces and Cities unto Archbiſhops and Biſhops, and the limitation of their Juriſdiction was brought in by the conſent of Princes. Secondly, The Revenues and Lands of Biſhopricks have been given by Devout and Religious Princes unto Biſhops and their Succeſſors, and divers Imperial Laws have been made in favour of the Maintenance of the Church. Thirdly, The *Titles* of Honour annexed to Biſhopricks, as that they are created Barons and made Lords of the Parliament-Houſe

" here in *England*, have been beſtowed by the Liberality of " the Kings of this Realm, not yet above 400 years ſince.---- " Fourthly, The Judgment of *Matrimonial* and *Teſtamentary* " Cauſes, and of other ſuch like Matters hath been reſerved " unto Biſhops by the Civil and Imperial Authority.——Thus " we ſee how in Civil Policy, the Dignity of Biſhops, by the " favour of Chriſtian Emperors, hath been enlarged: And " hitherto I have ſhewed, what is to be judged Political in " the Diſtinction of Biſhops from the reſt of the Clergy, both " as touching the Civil and Eccleſiaſtical Policy. So far *Willet*, out of whom I obſerve,

That the Government of the Church is not *de jure divino*; *That* according to the Scriptures, the Office of a Biſhop, and Prieſt is the ſame; *That* a convenient Priority of Order amongſt Miniſters is Divine and Apoſtolical; *That* the Powers of Confirmation, Ordination, and Juriſdiction are reſerv'd to the Biſhops by Eccleſiaſtical conſtitutions only; *That* in the Beginning, a Biſhop and Presbyter had but one Ordination, and the Conſecration of Biſhops was added ſince for their greater Dignity: In *Hierom*'s days, the Election of Biſhops without any other circumſtances being their Ordination; That Prieſts without a Licence from the Biſhop might Preach.

There is one thing more to be regarded touching the Difference of Biſhops and other Miniſters, for ſays he, " We differ " from the *Papiſts* in two Points. Firſt, they ſay, That Biſhops are " not only in a higher degree of Superiority to other Miniſters, " but they are as Princes of the Clergy, and other Miniſters, as " Subjects, and in all things to be commanded by them; Se- " condly, They affirm, That Biſhops are *only* properly *Paſtors*, " and that to them only it doth appertain to Preach, and that " other Miniſters have no Authority without their Licence or " Conſent to preach at all, and that not *principally* or *chiefly*, " but *ſolely* and wholly to them appertaineth the Right of Con- " ſecrating, and giving Orders; ſo that the making the Biſhop to be of a diſtinct Order from the Prieſt, and the denying the Prieſt to have a Power to Preach without the Biſhop's Licence, or any hand in Ordination, *Willet* oppoſeth as Popiſh Doctrines repreſenting the oppoſite Notions to have been then held by the Church of *England*.

Hitherto

Hitherto the Government of the Church by Biſhops, lays no claim to a Divine Right: On the contrary, it's generally aſſerted, that according to the Scriptures, the Prieſt and Biſhop are the ſame, and that the ſuperiority of the Biſhop above the Presbyter is only by Eccleſiaſtick Cuſtom, and the Government of the Church now different from what it was in the Apoſtles days.

Willet indeed ſaith, That for the ſake of Order the *Preſidence* of one above the reſt is Divine and Apoſtolical, and towards the latter end of the Queens Reign, the Epiſcopal Government is affirm'd to be Apoſtolical, and a Divine Inſtitution; yet not to be *de jure divino*, and *unalterable*.

Saravia about the two and thirtieth year of the *Queen*, profeſſeth, * That the general Nature of the Evangelical Miniſtry, common both to Biſhops and Presbyters, containeth theſe three things. 1. *The Preaching of the Goſpel.* 2. *The Communication of the Sacraments.* 3. *The Authority of Church Government*; and doth only plead, that in this laſt, the Power of Biſhops and Presbyters is not *equal*; but the Biſhop's Power is principal in Government. Whence ariſes a Diverſity of *Degrees*, not of *Orders* between them, and thus much he affirms hath been held by the Fathers of the Church univerſally ever ſince the Apoſtles days, and therefore may well be look'd on as an Unchangeable Canon of the Apoſtles.

* *Hoc enim pacto fiet magis clarum, quid omnes Evangelii miniſtri inter ſe* habeant commune *& quid cuiq; ordini ſit peculiare.* —— *Ea vero in tres partes ego diſtribuo. Prima eſt Evangelii Prædicatio: altera Communicatio ſacramentorum: & tertia Eccleſiaſticæ Gubernationis authoritas.*—— De Diverſ. Grad. Miniſt. Evang. p. 15. *Quamvis unum, & idem Evangelii Miniſterium ſit omnibus Paſtoribus Eccleſiæ concreditum; in hac tertia parte non parva inter eos invenitur* Inæqualitas *propter diverſos Authoritatis Gradus, quos primò Dominus ſtatim ab initio, & poſtea Apoſtoli conſtituerunt.*—p. 7. *Primum ab ipſo Domino Duos Gradus Evangelii miniſtrorum inſtitutos videmus, quorum alter altero fuit ſuperior*, p. 25. *Conſenſu totius Orbis Eccleſiarum probatur Epiſcoporum ſupra Presbyteros authoritas. Quod inde ab Apoſtolorum temporibus & patribus per univerſum terrarum Orbem factum ab omnibus Eccleſiis legimus uſq; ad noſtra tempora Canonem Apoſtolorum immutabilem eſſe judico*, p. 44. c. 20.

The Difference between *Saravia* and thoſe who went before him lyeth here.

Whitgift, &c.

Whitgift, &c.

The Miniſtry of the Word and Sacraments divinely Inſtituted, and to continue to the End of the World; but no particular Form of Government left on Record in Scripture.

The Superiority of a Biſhop above a Presbyter according to St. *Hierom*, rather by *Cuſtom* of the *Church*, than an *Inſtitution of Chriſt*.

Saravia.

Not only the Miniſtry of the Word and Sacraments, but the *Form of Government*, inſtituted by the Lord himſelf, delivered by the Apoſtles, confirm'd by the Obſervation of the Fathers ought to continue for ever.

The Superiority in *Degree* of a *Biſhop* above a *Presbyter* a *Divine Inſtitution*, and that St. *Hierom* was in the ſame Error with *Aerius*. *Dico privatam fuiſſe Hieronymi Opinionem, conſentaneam cum* Aerio, *& Dei verbo contrariam*, p. 51.

A Year or two after *Saravia*'s Book came out, *Bancroft* (afterwards Archbiſhop of *Canterbury*) publiſheth a *Survey of the pretended Holy Diſcipline*, as he calls his Book in the *Preface*, to which he ſaith, "That we have a Church Government of "our own, which is in my conſcience *truly Apoſtolical*, and "far to be preferred before any other that is receiv'd this day "by any Reformed Church in *Chriſtendom*. And P. 105. elſewhere in the Book it ſelf, "The *Apoſtles* (ſaith "he) having received the Promiſe of the Holy Ghoſt, "after a ſhort time diperſed themſelves (by advice) into di-"vers Regions; and there, by painful Preaching and Labou-"ring in the Lord's Harveſt, they planted, no doubt, very "many Churches. As the number of Chriſtians grew, and "had their particular Aſſemblies and Meetings in many Cities "and Countries within every one of their Circuits: they pla-"ced *Paſtors* in every Congregation, they ordained certain "*Apoſtolical* men, to be Chief Aſſiſters unto them: whom "they placed, ſome one in this particular Country, and ſome "others in ſundry Cities to have the Rule and Overſight under "them, of the Churches there, and to redreſs and ſupply "ſuch wants as were needful! And they themſelves (after a "while,

" while, and as they grew in age, and escaped the Cruelty of " Tyrants) remained for the most part in some Head City " within their Compass, to oversee them all, both *Churches* " *Pastors* and *Bishops*, or *Superintendents*, and to give their Di- " rections as occasions required, and as they thought it conve- " nient. When any of these *Apostolical Assistants*, or of the " *Apostles* themselves died, there were ever some worthy " Men chosen, and appointed to succeed them in those Cities " and Countries, where they had remained. For we may not " idlely Dream, that when they died, the *Authority* which was " given them ceased: no more than we may, that the Autho- " rity of *Aaron* and of his Natural Sons expired with them; " besides, it is manifest by all Ecclesiastical Histories, that " many Churches were planted after their Deaths. And fur- " thermore, it could not be, but that some Churches, espe- " cially under those Apostles, that were soonest put to Death, " were (when they died) in the same case that *Crete* was, when " *Titus* was sent thither, and had therefore as much need of " a *Titus* as *Crete* had. Furthermore, who can be accounted " to be well in his wits, that will imagine that Christ should " ordain such an Authority, but for some *Threescore years?* " especially, the same Causes continuing, *why it was first in-* " *stituted*, that were before. Nay, I may boldly say, that " there was greater need for the continuance of it afterward. " For the Apostles having so great Power to work Miracles, " and by their Prayers to procure from God such strange Exe- " cutions of his Pleasure upon the contemptuous, as did fall " upon *Ananias* and his Wife (and I doubt not but in like " cases, sometimes upon some others) their *Ruling and Com-* " *manding Authority*, was not so necessary then, as it was after- " wards, when the Power to work Miracles ceased.

" But what should I need to use many words in a matter " so apparent? After the Death of the Apostles, and of their " Assistants, *viz.* the *Bishops* placed by them, as is mentioned, " the Ecclesiastical Histories, and the Ancient Fathers, have " kept the Register of their Names, that succeeded sundry " of them, and ruled the Churches after them, as they be- " fore had ruled them. Whereupon they were called from " all Antiquity the *Apostles*, and *Apostolical* man's Successors.

" This

"This *Inequality* in the Miniſtry of the Word hath been ap-
"proved and honoured by all the Ancient Fathers (none ex-
"cepted) by all the General Councils, that ever were held
"in *Chriſtendom*: and by all other Men of Learning (that ever
"I heard of) for many Hundred years after the Apoſtles time,
"ſaving that *Aerius* the Heretick, an ambitious Perſon, grow-
"ing into great rage, for that he miſſed of a Biſhoprick,
"which he ſued for, firſt broached the Opinion, which is
"now ſo currant amongſt his Scholars, that there ought to be
"no *difference* between a Biſhop and a Prieſt.

Thus *Bancroft*, who ſeems to be of the ſame mind with *Sa-*
ravia about the Apoſtolicalneſs of the Inequality,
P. 390. and that he means no more, ſeems clear from what
he urges out of Dr. *Robinſon*, Dr. *Reynold's* and *Fulk*,
in favour of his own Opinion, and his holding Ordination by
Presbyters without a Biſhop to be valid.

D. Robinſ. *Anſw. Exhib. to the Lord Archbiſhop of* Canterbury.

"*I have* (ſaith *Robinſon*) *maintained it in*
"*the Pulpit, that the Titles of Honour, which*
"*we give to Biſhops, are no more repugnant to the*
"*Word of God, than it is for us to be called*
"Wardens, Preſidents, Provoſts of Colleges.
"*And in my Judgment, they may with as good Conſcience be Go-*
"*vernours of their* Dioceſs, *as we being Miniſters, may be* Go-
"vernours *of* Colleges *of Miniſters. Neither do I think, that*
"*this was a late deviſed Policy. For I am perſwaded, that the*
"*Angel of the Church of* Epheſus, *to whom S.* John *writeth, was*
"*one Miniſter ſet over the reſt. For ſeeing there were many* Pa-
"ſtors *there, why ſhould S.* John *write to the* Angel *of the Church*
"*of* Epheſus, *and not rather to the* Angels, *if there had been no*
"*difference amongſt them? And if this* Presidency *had had that*
"*Fault, which is reproved in* Diotrephes, *as St.* Hierom *proveth,*
"*that the* Jews *had not corrupted the Original Text before Chriſt's*
"*coming.* Quod nunquam Dominus & Apoſtoli, qui cætera
"crimina arguunt in Scribis & Phariſæis, de hoc crimine quod
"erat maximum reticuiſſent: *So I may ſay, neither would our*
"*Saviour, who by his Servant reproveth thoſe Diſorders, which he*
"*found in the Seven Churches, have paſſed over this great fault*
"*in ſilence. Therefore as* Titus *was left to Reform the Churches*
"*throughout the whole Iſland of* Crete; *ſo I am perſwaded that in*
"*other*

"other places some of that Order of Pastors and Teachers, which "is Perpetual in the Church, even in the time of the Apostles "had a Prelacy amongst their Brethren, and that this Preheminence is approved by our Saviour. And if we come any lower, "tho' the word Episcopus, signifie that care which is required of "all, and in Scripture be applied to all that have charge of Souls: "yet I do not remember any one Ecclesiastical Writer that I have "read, wherein that word doth not import a greater Dignity than "is common to all Ministers. Neither do I think that any old "Writer did under the name of Bishop, mean the Pastor of every "Parish.——" And thus far Dr. *Robinson*, with whom, if Master Dr. *Reynolds* do agree, I see not whither the *Factioners* "will turn them. For this Dr. in his Book against *Hart*, saith, "That in the Church of Ephesus, tho' it had sundry Elders and "Pastors (He useth these two words in one signification, as "by the Sentence going before is manifest) to guide it, yet "amongst those sundry, was there one Chief, whom our Saviour "calleth the Angel of the Church, and writeth that to him, which "by him the rest should know. And this is he whom afterwards in "the Primitive Church, the Fathers called Bishop. For, &c. the "name of Bishop, common (before) to all Elders and Pastors of "the Church, was then by the usual Language of the Fathers appropriated to him, who had the Presidentship over Elders. Thus "are certain Elders reproved by Cyprian Bishop of Carthage, for "receiving to the Communion them who had faln in time of "Persecution, before the Bishop had advised of it, with them "and others.

"Here then you have two for *Oxford*, touching the Language of the Ancient Fathers when they speak of Bishops. "Now you shall have a *Cambridge* Man's Opinion, I mean "Dr. *Fulke*, who in his Confutation of the *Rhemish* Notes upon "the New Testament writeth thus, *Amongst the Clergy for* "*Order and seemly* Government, *there was always one* Principal, "*to whom by long use of the Church the name of Bishop or* Superintendent *hath been applied, which room* Titus *exercised in* "Creta; Timothy, *in* Ephesus; *and others in other Places.* "*Therefore altho' in the Scripture a* Bishop, *and an Elder is of* "*one Order, and Authority in Preaching the Word, and Administration of the Sacraments* (as *Hierom* doth often confess) *yet*

" *in Government by ancient use of Speech,* He *is only called a* Bi-
" shop, *which is in the Scriptures called* Πρεσβύτερος, πρεσβῦς, *or*
" ἡγούμενος, Rom. 12. 8. 1 Tim. 5. 17. Heb. 13. 17. *that is,*
" Chief *in Government, to whom the* Ordination, *or* Consecration
" *by Imposition of hands, was always* Principally *committed, and*
" *which most ancient Form of Government, when* Aerius *would*
" *take away, it was noted amongst his other Errors.* Hitherto
" Dr. *Fulke*; so as hereby I trust it may appear to Master *Cart-*
" *wright*'s Reproach, and to all their Shames that shall pretend
" any Authority from the ancient Fathers to impugn the Right
" Honourable and Lawful calling of *Bishops*, not Parsons in
" every Parish, but Bishops in their Dioceses and Provinces,
" appointed in the Apostles times, for the right Order and Go-
" vernment of the Church of Christ.

So far *Bancroft*, who introduceth these three great Men's Authority to countenance the *Presidency*, or *Chiefry* of the Bishop over Presbyters in Government, as Apostolical, tho' *Fulke* goes no higher than the *Custom* of the Church, agreeing with *Jewel* and *Whitgift*, and it must be observed, that they make not the Bishop to be a distinct Order from that of Presbyters, nor deny the Presbyters to be *Pastors*; nor affirm the Invalidity of the Presbyterial Ordination, only that the Ordination by Imposition of hands, was *Principally* committed to the *Bishops*; and as Archbishop *Spotiswood* reports, *Bancroft* held the Ordination only by Presbyters, to be valid and lawful. *Spotiswood* has it in these words, " A Question was moved by Dr. *An-*
" *drews* Bishop of *Ely*, touching the Consecra-
" tion of the *Scottish* Bishops; who, as he said, must first be
" Ordained *Presbyters*, as having received no Ordination from
" a Bishop. The Archbishop of *Canterbury*, Dr. *Bancroft*, who
" was by, maintained, *That thereof there was no necessity, seeing*
" *where Bishops could not be had, the Ordination given by* Presby-
" ters *must be esteemed Lawful; otherwise that it might be doubted*
" *if there were any Lawful Vocation in most of the Reformed Chur-*
" *ches.* This applauded to by the other Bishops, *Ely* acquiesced,
" and at the day and in the place appointed the three *Scottish*
" Bishops were consecrated.

Hister. Church of Scotland, lib. 7. p. 514.

CHAP.

CHAP. V.

The Learned Hooker, *and Biſhop* Bilſon's *Opinion impartially ſtated, differing but little from* Saravia *and* Bancroft.

THE Learned and Judicious *Hooker* ſeems alſo to be of the ſame mind with *Saravia* and *Bancroft*, for in his *Third Book*, it's only Polity in the general, that in his Opinion is neceſſary to the ſeveral particular Churches; "For, (ſaith he) even the ſeveral Societies of *Lib.* 3. *Sect.* 1. "Chriſtian Men, unto every of which the name *p.* 65. *Edit.* 61. "of a Church is given, with addition betokening ſeverally, "as the Church of *Rome*, *Corinth*, *Epheſus*, *England*, and ſo "the reſt, muſt be endued with correſpondent general *Pro-* "*perties* belonging unto them, as they are Publick Chriſtian "Societies. And of ſuch Properties common unto all Socie- "ties Chriſtian, it may not be denied, that one of the very "chiefeſt is *Eccleſiaſtical Polity*. Which word I therefore the "rather chooſe becauſe the name of *Government*, as common- "ly Men underſtand it in ordinary ſpeech, doth not comprize "the largeneſs of that whereunto in this Queſtion it is applied. "For when we ſpeak of Government, what doth the greater "part conceive thereby, but only the exerciſe of *Superiority* "peculiar unto *Rulers*, and Guides of others? To our pur- "poſe therefore the *name* of *Church-Polity* will better ſerve, "becauſe it containeth both Government, and alſo whatſoe- "ver beſides belongeth to the Ordering of the Church in "Publick. Neither is any thing in this degree more neceſ- "ſary than Church *Polity*, which is a form of Ordering Pub- lick Spiritual Affairs of the Church of God.

Thus *Hooker* looks on Polity to be neceſſary to the Church, and why neceſſary, but becauſe God himſelf is the Author of it. "It is not poſſible that any Form of Polity, *Lib.* 3. §. 2. "much leſs of Polity Eccleſiaſtical ſhould be good,

 "unleſs

" unleſs God himſelf be Author of it. *Thoſe things which are* " *not of God* (ſaith *Tertullian*) *they can have no other than God's* " *Adverſary for their Author.* Be it whatſoever in the Church " of God, if it be not of God, we hate it.

But then he diſtinguiſheth between what is of God by the *Law of Nature*, and the *Revelation* made of the Divine Will in Scripture. " Of God it muſt be either as thoſe things ſome- " times were, which God ſupernaturally revealed, and ſo " delivered them unto *Moſes* for Government of the Com- " monwealth of *Iſrael*; or elſe as thoſe things which Men find " out by help of that Light which God hath given them unto " that end. The very Law of Nature it ſelf, which no man " can deny but God hath inſtituted, is not of God unleſs that " be of God, whereof God is the Author as well this latter " way as the former.

The Controverſie between *Hooker*, and the *Old Nonconformiſts* was, *Whether any particular Form of Polity be ſo of God, that it be ſet down in Scripture?* and the *Noncons* aſ- *Ubi ſupra.* ſerted, That no Form of Church Polity was lawful, or of God, unleſs God be ſo the Author of it that it be alſo ſet down in Scripture. *Hooker* on the contrary, " That he which affirmeth Speech to be neceſſary amongſt all " men throughout the World, doth not thereby import, that " all men muſt neceſſarily ſpeak one kind of Language; Even " ſo the *neceſſity* of Polity, and Regiment in all Churches may " be held without *holding any one certain form to be neceſſary in* " *them all*; ſo far He, who doth moreover thus reaſon with " the Noncons: " You ſhould tell us plainly, whether your " meaning be that it muſt be there ſet down in *whole*, or in " *Parts*. For if *wholly*, ſhew what one form of Policy ever was " ſo; your own to be ſo taken out of Scripture, you'l not af- " firm, neither do you deny that in *part* even *this*, which you " ſo much oppugn is alſo from thence taken. Again, you " ſhould tell us, whether only that be taken out of Scripture, " which is *actually* and *particularly* there ſet down; or elſe, that " alſo, which the *general Principles* and *Rules* of Scripture *Poten-* " *tially* contain. The one way you cannot ſo much as pre- " tend that all the Parties of your own Diſcipline are in Scrip- " ture; and the *other* way your mouths are ſtop'd, when you

" would

" would plead againſt all other Forms beſides your own; ſee-
" ing the general Principles are ſuch as do not particularly
" preſcribe any one, but ſundry, may equally be conſonant
" unto the general Axioms of the Scripture.

After the moſt impartial Enquiry, this Learned Man's Judgment about the *Polity* of the Church appears to me to be thus: That tho' *Polity* in *general be neceſſary* to the Church; yet it's *not neceſſary that any one compleat Form of Church Polity be in Scripture. Beſides, it's his concluſion,* Sect. 10. p. 82.

" That neither God's being Author of Laws,
" for Government of his Church, nor his committing them
" unto Scripture, is any reaſon ſufficient, wherefore all Chur-
" ches ſhould for ever be bound to keep *them without change.*---
" Again, if we did ſeek to maintain that which moſt advan-
" tageth our own Cauſe, the very beſt way for us and the
" ſtrongeſt againſt them, [*viz.* The Noncons.] were to hold
" even as they do, *That in Scripture there muſt needs be found*
" *ſome particular Form of Church Polity, which God hath inſti-*
" *tuted, and which for that very cauſe belongeth to all Churches,*
" *to all times.* But with any ſuch *partial* Eye to reſpect our
" ſelves, and by cunning to make thoſe things ſeem the trueſt,
" which are the fitteſt to ſerve our purpoſe, is a thing, which
" we neither like, nor mean to follow. Wherefore *that,*
" which we take to be generally true concerning the Putabi-
" lity of Laws, the ſame we have plainly delivered, as being
" perſwaded of nothing more than we are of this, that whe-
" ther it be in matter of Speculation, or of Practice, no Un-
" truth can poſſibly avail the Patron and Defender long, and
" that things moſt Truly are likewiſe moſt *be-*
" *hovefully* ſpoken.——And to make manifeſt Sect. 11. p. 90.
" that from Scripture, we offer not to derogate
" the leaſt thing that truth thereunto doth claim; in as much
" as by us it is willingly confeſs'd, that the Scripture of God
" is a Storehouſe abounding with ineſtimable Treaſures of Wiſ-
" dom and Knowledge in many kinds——yea, even that mat-
" ters of *Eccleſiaſtical Polity* are not therein omitted, but
" taught alſo, albeit not *ſo taught as thoſe other things before-*
" *mentioned.* For ſo perfectly are thoſe things taught, that
" nothing ever can need to be added, nothing ever ceaſe to

" be

" be neceſſary: *Theſe* on the contrary ſide, as being of a far " other Nature and Quality, not ſo *ſtrictly* nor *everlaſtingly* " commanded in Scripture, but that unto the compleat Form " of *Church-Polity* much may be *requiſite*, *which the Scripture* " *teacheth not, and much, which it hath taught*, become *unrequi-* " *ſite*, ſometime, becauſe we *need not* uſe it, ſometimes alſo " becauſe *we cannot*. In which reſpect for my own part, altho' " I ſee that certain Reformed Churches, the *Scottiſh* eſpecially, " and *French* have not that which beſt agreeth with the Sacred " Scriptures, I mean, the Government which is by Biſhops; " inaſmuch as both theſe Churches are faln under a different " kind of Regiment, which to remedy, it is for the one alto- " gether too late, and to ſoon for the other during their pre- " ſent Affliction and Trouble.

He adds, " The Matters wherein Church-Polity
P. 92. " is converſant, are the Publick religious Duties " of the Church, as the *Adminiſtration of the Word*, " and *Sacraments*, *Prayers*, *Spiritual Cenſures*, and the like; To " *theſe* the Church *ſtands always bound*.

" *Laws* of Polity, are Laws which appoint in what *manner* " theſe Duties ſhall be performed.

" In their performance, the *firſt* thing in *Polity* required is " a *Difference of Perſons* in the Church, without which diffe- " rence, thoſe Functions cannot in orderly ſort be executed. " Hereupon we hold, That *God's Clergy are a State*, which " *hath been*, and *will be as long as there is a Church upon Earth*, " neceſſary *by the plain Word of God himſelf*.

Again, " where the Clergy are any great Multitude, *Order* " doth neceſſarily require that by *Degrees* they be diſtinguiſhed: " we hold there have ever been and ever ought to be in ſuch " caſe, at leaſtwiſe *two ſorts* of Eccleſiaſtical Perſons, the one " *ſubordinate* unto the other, as to the Apoſtles in the begin- " ing, and to *Biſhops* always ſince, we find plainly both in " Scripture, and in all Eccleſiaſtical Records other Miniſters " of the Word and Sacraments have been.

" Moreover, it cannot enter into any man's conceit to think " it lawful, that every man which liſteth, ſhould take upon " him charge in the Church; and therefore a *Solemn Admit-* " *tance* is of ſuch neceſſity, that without it there can be no " *Church-Polity*.

" Theſe

"These are the *Principal* and *Perpetual* parts in Ecclesiastical "Polity.

Thus much in the *Third Book*, where he looks on Church-Polity in the general and some special parts thereof, such as a distinction between *Bishops* and *Presbyters*, and a *Subordination* of the Presbyter to the Bishop to be agreeable to the Word of God, *but no compleat form of Church Polity to be found in the Scripture, neither are all the Laws of God concerning the Government of the Church* Immutable, *and* Everlasting: We must go to the Seventh Book for a more distinct account of the *Office* of a *Bishop*, and the difference between him and a Presbyter; where 'tis thus:

"But to let go the Name [*Bishop*] and to "come to the very Nature of that *thing*, which "is thereby signified in all kinds of Regiment, "whether Ecclesiastical or Civil: as there are sundry Operations Publick, so likewise great *Inequality* there is in the "same Operations, some being of Principal respect, and "therefore not fit to be dealt in by every one to whom Publick Actions, and those of Good Importance, are notwithstanding well, and fitly enough committed. From hence "have grown those different Degrees of Magistrates, or Publick Persons, even *Ecclesiastical*, as well as Civil. Amongst "*Ecclesiastical* Persons therefore *Bishops* being Chief ones, a "Bishop's Function must be defined by that wherein his "Chiefty consisteth. *Lib.* 7. Sect. 2. pag. 5.

"*A Bishop is a Minister of God, unto whom with permanent continuance, there is given not only Power of administring the Word "and Sacraments*, which Power other Presbyters have, but "also *a further Power to Ordain Ecclesiastical Persons, and a "Power of Chiefty in Government over Presbyters, as well as Laymen*; *A Power to be by way of Jurisdiction, a Pastor even to "Pastors themselves*. Those things incident unto the Bishop's "Office, which do properly make him a Bishop, cannot be "common unto him with other *Pastors*. Now even as *Pastors*, so likewise Bishops being Principal Pastors, are either at *Large*; or else with *Restraint*. *At Large*, when the "subject of their Regiments is indefinite, and not tied to any "certain Place; Bishops with *Restraint*, are they whose Regi-

"ment

" ment over the Church is contained within ſome definite lo-
" cal compaſs, beyond which compaſs their Juriſdiction reach-
" eth not; ſuch therefore, we always mean, when we ſpeak
" of that Regiment by Biſhops, which we hold a thing moſt
" *Lawful*, *Divine* and *Holy* in the Church of Chriſt.

But what doth He mean by *Chiefty* in Government? In anſwer unto this, he tells us how far the old *Noncons* went in the grant of an *Inequality*, and how much further He goeth.

Sect. 3. *p.* 6. " They which cannot brook (ſaith he) the Supe-
" riority which Biſhops have, do, notwithſtand-
" ing themſelves, admit that ſome kind of *Diffe-*
" *rence* and *Inequality* there may be *lawfully* amongſt Miniſters.
" Inequality touching Gifts and Graces they grant——Again,
" a *Priority of Order* they deny not, but that there may be, yea,
" ſuch a Priority as maketh one man amongſt many a Principal
" Actor in thoſe things, whereunto ſundry of them muſt ne-
" ceſſarily concur, ſo that the ſame be admitted only *during*
" *the time of ſuch Actions, and no longer.*——The *Inequality* they
" complain of is, That *one Miniſter of the Word and Sacraments*
" *ſhould have a permanent Superiority above another, or in any ſort*
" *a* Superiority *of Power Mandatory*, Judicial, *and* Coercive
" *over other Miniſters.*

Thus you ſee how far the old *Noncons* could go, and no farther, and immediately after, he tells us how much farther the Church of *England* at that time went; for, ſays he, " By
" Us on the contrary ſide, *Inequality*, even ſuch *Inequality*, as
" unto Biſhops, being Miniſters of the Word and Sacraments,
" is granted a Superiority Permanent above Miniſters; yea,
" a Permanent Superiority of Power *Mandatory*, *Judicial* and
" Coercive over them is maintained a thing *Allowable*, *Lawful*,
" and *Good.*

In two things *Hooker* differs from the old *Noncons.*

1. *They* make the Superiority, or Priority of Order to be but *Temporary*: *Hooker* makes it *Permanent.*

2. *They* deny the Biſhops having a Power over other Paſtors, that is, *Mandatory*, *Judicial*, and *Coercive*: *Hooker* affirms it.

There is one thing more to be enquired into, *viz.* whether He grants to Presbyters the *Paſtoral* Office? He calls them *Paſtors*,

Paſtors, and in his very definition of a Biſhop, makes the Biſhop to be a *Paſtor* of *Paſtors* (and of Presbyters) and he calls the Biſhop but Principal Paſtor, and makes him to have a *Chiefty* in Regiment above Presbyters; as if he held that the Presbyter had ſome, tho' not ſo great a ſhare in the Government; and out of *Auſtin*, "That a Biſhop is a *Presbyter Su-*"*perior*, and in ſeveral places a *Biſhop* is of a *Higher Degree* than "a Presbyter. And altho' in his *Third Book*, he makes the Epiſcopal Office to be a part of Church Polity perpetual, as tho' the Epiſcopacy had been *de jure Divino*, and *Immutable*; yet in this *Seventh Book*, in clearing the ſenſe of St. *Jerom*, he is expreſly againſt the *Immutability* and *Unchangeableneſs* of the Biſhop's Superiority; as if he held it to be *Apoſtolical* in the ſame manner Biſhop *Downame* doth, of whom hereafter.

The words of St. *Hierom*, on which he puts his own Comment, are theſe. *As therefore Presbyters do know, that the* Cuſtom *of the Church makes them ſubject to the* Biſhop, *which is ſet over them; ſo let Biſhops know, that* Cuſtom *rather than the* Truth *of any* Ordinance *of the* Lord's *maketh them greater than the reſt, and that with Common Advice they ought to Govern the Church.* To this *Hooker* replies, "To clear the ſenſe of theſe "words therefore: Laws, which the Church from the begin-"ning univerſally hath obſerv'd were ſome delivered by Chriſt "himſelf, with a *Charge to keep them to the worlds End*, as the "Law of Baptizing, and adminiſtring the Holy Euchariſt; "ſome brought in *afterwards* by the *Apoſtles*, yet not without "the ſpecial Direction of the Holy Ghoſt, as occaſions did "ariſe. Of this ſort are thoſe *Apoſtolical Orders*, and *Laws*, "whereby Deacons, Widows, Virgins were firſt appointed "in the Church.

"This Anſwer to St. *Hierom* ſeemeth dangerous, I have "qualified it as I may by addition of ſome words of reſtraint; "yet I ſatisfie not my ſelf in my Judgment it would be altered. "*Now whereas* Jerom, doth term the Government of Biſhops "by reſtraint, an *Apoſtolical Tradition*, acknowledging thereby "the ſame to have been the Apoſtles own Inſtitution, it may "be demanded how theſe two will ſtand together; namely, "That the *Apoſtles* by Divine Inſtinct, ſhould be as *Jerom* "confeſſeth, the Authors of that Regiment, and yet the *Cu-*

"ſtom of the Church be accounted (for ſo by *Jerom* it may "ſeem to be in this place accounted) the Chiefeſt prop that "upholdeth the ſame? *To this we anſwer*, That as much as the "whole Body of the Church, hath *Power* to ALTER with "general conſent, and upon neceſſary occaſions, even the Po-"ſitive Laws of the Apoſtles, if there be no Commandment "to the contrary, and it manifeſtly appears to her, that change "of times have clearly taken away the very reaſon of God's "firſt Inſtitution as by ſundry Examples may be moſt clearly "proved; what Laws the Univerſal Church might change, "and doth not; if they have long continued without any *alte-*"*ration*; it ſeemeth that St. *Jerom* aſcribeth the continuance "of ſuch *Poſitive Laws*, tho' inſtituted by God himſelf, to the "*Judgment* of the *Church*. For they which might Abrogate a "Law, and do not, are properly ſaid to Uphold, to Eſta-"bliſh it, and to give it *Being*. The Regiment therefore, "whereof *Jerom* ſpeaketh, being Poſitive, and conſequently "not abſolutely neceſſary, but of a Changeable Nature, be-"cauſe there is no Divine Voice, which in expreſs words "forbiddeth it to be changed, He might imagine both that it "came by the *Apoſtles* by very Divine Appointment *at the* "*firſt*, and notwithſtanding after a ſort, ſaid to ſtand in force, "rather by the *Cuſtom* of the Church, chooſing to continue "it, than by the neceſſary conſtraint of any Commandment "from the Word, requiring *Perpetual Continuance* thereof. Thus *Hooker*, who a little after ſays, "Biſhops albeit they "may avouch with Conformity of Truth, that their Autho-"rity hath thus deſcended even from the very Apoſtles them-"ſelves; yet the Abſolute and Everlaſting continuance of it "they cannot ſay that any Commandment of the Lord doth in-"joyn; And therefore muſt acknowledge, that the Church "hath Power by Univerſal Conſent upon urgent cauſe to "take it away, if thereunto ſhe be conſtrained through the "*Proud, Tyrannical, and unreformable Dealings of her Biſhops.*— "Wherefore leſt Biſhops forget themſelves, as if none on "Earth had *Authority* to touch *their States*, let them continu-"ally bear in mind, that it is rather the force of Cuſtom, "whereby the Church, having ſo long found it good to con-"tinue under the Regiment of her vertuous Biſhops, doth

"ſtill

" ſtill uphold, maintain, and honour them in that reſpect,
" than that any ſuch *true*, and *Heavenly Law* can be ſhewed,
" by the Evidence whereof it may of a Truth appear, That
" the Lord himſelf hath appointed Presbyters for ever to be
" under the Regiment of Biſhops, in what ſort ſoever they
" behave themſelves.

This Anſwer of the Learned *Hooker* makes it manifeſt, that tho' he held the *Inſtitution* of Epiſcopal Superiority to be *Apoſtolical*; yet he was not of Opinion that 'twas *unalterable*. And altho' he held it Apoſtolical, yet ſuggeſts as if there had been a Church Government inſtituted *before* the Epiſcopal took place. "The Apoſtles of our Lord (ſays he) did ac-
" cording unto thoſe Directions, which were given them
" from above, erect Churches in all ſuch Cities as received
" the Word of Truth, the Goſpel of God: All Churches
" by them erected, received from them the *ſame Faith*, the
" *ſame Sacraments*, the *ſame Form of Publick Regiment*. The
" Form of Regiment eſtabliſhed by them at firſt was, That
" the Laity or People ſhould be ſubject unto a College of *Ec-*
" *cleſiaſtical Perſons*, which were in every ſuch City appointed
" for that purpoſe. Theſe in their Writings they term ſome-
" time *Presbyters*, ſometimes *Biſhops*.——That in proceſs of
" time the Apoſtles appointed under them Biſhops, of an Or-
" der *Superiour above Presbyters*; the cauſe wherefore they
" did appoint under themſelves ſuch Biſhops as were not eve-
" ry where at the firſt, is ſaid to have been thoſe *Strifes* and
" *Contentions*, for remedy whereof, whether the Apoſtles alone
" did conclude of ſuch a Regiment, or elſe *they*, together
" with the whole Church, judging it a fit and needful Policy,
" did agree to receive it for a *Cuſtom*, no doubt but being
" eſtabliſhed by them, on whom the Holy Ghoſt was poured
" in ſo abundant meaſure for the ordering of Chriſt's Church,
" it had either *Divine Appointment* beforehand, or *Divine Ap-*
" *probation* afterwards.

This paſſage of *Hooker*, moves me to think he very much agreed with his moſt Reverend Metropolitan, Archbiſhop *Whitgift*, who vehemently aſſerts an actual change of Church Government in the Primitive Times, as well as the changeableneſs of it in all Ages of the Church. There are other

intimations in this Learned Author, which oblige me to conclude that the Church of *England* was not in his days come to a steady Resolution either about the Nature of a Particular Church *infimæ speciei*, or of the whole belonging to the Episcopal Office.

Touching the Nature of a Particular Church of the lowest Rank, whether Parochial or Diocesan, was not much with him; for speaking of the Dissimilitudes which in some respects are found to be between the present Bishops, and the Bishops in the Primitive times, he grants that many things there are in the State of Bishops, which the times have changed, saying, "That many "a Parsonage at this day is larger than some ancient Bishop-"ricks were.—To Men that have any part of Skill, what "more evident and plain in Bishops than that Augmentation "and Diminution in their Precincts, Allowances, Privileges, "and such like, do make a Difference indeed; but no Essen-"tial Difference between one Bishop and another. But a Learned Nonconformist assures us, *That he shall try among other things, whether the Name of a Bishoprick will make a Parsonage and a Diocess to be* Ejusdem speciei, *and whether Magnitude do not make a specifick Difference between the Sea, and a Rivulet or a Glass of Water, or between a Ship and a Nutshell.* And I may add, that if there be no Essential Difference between a Bishoprick no larger than a Parsonage, and a Diocesan Bishoprick, the Controversie between the Church of *England* and generality of Nonconformists, may touching Church Government, be determined by such Condescensions made by the *Church* to the Dissenters, as are short of an *Essential* Alteration to Episcopacy. Let there be as many Bishopricks as there are considerable Parsonages, or Parishes indowed, and a Provision made for the Presbyters who are to assist the Bishops in the Government of these little Churches, and a Superiority of the Bishop above the Presbyters, or a Chiefty in the Regiment will be no longer a bone of Contention.

Lib. 7. Sect. 2. p. 4.

Treatise of Episcopacy, chap. 5. pag. 49.

As to what belongs to the Episcopal Function as Different from the Presbyters, it's held by some that *Ordination*, *Confirmation* and *Jurisdiction*, are proper to it; Let us see then

Hooker's

Hooker's Judgment for the first Point, "There "may be (saith he) sometimes very just and "sufficient Reasons to all Ordination made "without a Bishop. The whole Church Visible being the "*true-Original-Subject* of all Power, it hath not ordinarily al-"lowed any other than Bishops alone to Ordain: Howbeit, as "the ordinary course is ordinarily in all things to be observed, "so it may in some Cases not unnecessary, that we decline "from the ordinary wayes. The Power of Ordination is appropriated to the Bishop by the Churches Allowance and no otherwise, and the same Church allowing Presbyters to Ordain, their Ordination is Good, so that Ordination is not proper to a Bishop *quarto modo*, for it doth not *Convenire* to him *semper & soli*; and therefore he adds in the next Page, "*That* "*we are not simply without Exception to urge a* "*lineal Descent of Power from the Apostles by con-*"*tinued succession of Bishops in every Effectual* "*Ordination.*

Lib. 7. Sect. 14. pag. 37.

Lib. 7. Sect. 6. pag. 14.

For the second Point, "I make not Confirmation part "of that Power which hath always belonged only unto Bi-"shops; because in some places the *Custom* was that Presby-"ters might also Confirm in the absence of a Bishop.

Touching the last Point, How Bishops together with Presbyters have used to Govern the Churches under them: "It is by *Zonaras* (saith he) somewhat "plainly and at large declared, That the Bishop "had his Seat on high in the Church above the Residue, which "were present; that a number of Presbyters did always there "assist him, and that in the Oversight of the People, those "Presbyters were after a sort the Bishops *Coadjutors*. The "Bishops and Presbyters who together with him governed "the Church, are for the most part by *Ignatius* joyntly men-"tion'd; They are Counsellors and Assistants of the Bishop.

Lib. 7. Sect. 7. pag. 17.

Thus this great Man grants: That tho' Government in general be necessary to the Church, yet no one particular kind of Government is so; That the Scriptures do not make the Episcopal Government unalterable; That the Power of conferring Orders, is not by a Divine Law so appropriate to the Bishops, that in no case an Ordination by Presbyters can be valid,

valid; That the Church Visible is the *true-Original-Subject* of all Power, and can alter the Government of the Church; That Confirmation is not essential to the Office of a Bishop; That Presbyters have a share in the Government; That the Difference between the Bishop and Presbyter is in the Degree, the Bishop having a Chiefty in the Government, and Presbyters the Bishops Coadjutors, Assistants, Advisers and Counsellors.

Perpetual Government of the Church.

Epistle to the Reader.

The Learned *Bilson*, afterwards Bishop of *Winchester*, speaking of the Controversie between the Old Nonconformists and the Church of *England*, expresseth himself in these words. "Thus far we joyn, "That to prevent Dissention and Confusion, "there must needs, even by God's Ordinance, "be a President, or Ruler of every Presbytery; "which Conclusion because it is warranted by "the Grounds of Nature, Reason and Truth, and hath the "Example of the Church of God, *before*, *Under* and *after* the "Law, we accept as Irrefutable, and lay it as the *Ground-work* "*of all that ensueth.* But whether this *Presidentship* did in the "Apostles times, and by their Appointment go round by "course to all the Pastors and Teachers of every Presbytery, "or were by Election committed to One chosen as the fittest "to supply that Place so long as He discharged his Duty without blame, that is a main point betwixt us.——

But more particularly he adds, "In the Apostles I observe "four things needful for the first Founding and Erecting of "the Church, and four other Points that must be *Perpetual* in "the Church of Christ. These are *the Dispensing the Word*, "*Administring the Sacraments*, *Imposing of Hands*, *and guiding* "*the Keys to shut or open the Kingdom of God.* The first two "must be general to all Pastors and Presbyters of Christ's "Church; but so do not the other two.——I have largely debated and made it plain, as well by the Scriptures as by other "Ancient Writers past all Exception, there have always been "selected some of greater Gifts than the Residue to succeed "in the Apostles Places, to whom it belonged, both to moderate the Presbyters of each Church, and to take the special "*Charge* of Imposition of Hands, and this their *Singularity* in "*Succeeding*,

" *Succeeding*, and *Superiority* in Ordaining, have been obſerved " from the Apoſtles times as the *Peculiar* and *Subſtantial* marks " of Epiſcopal Power and Calling.

" The Power of the Keys, and Right to Impoſe Hands (by which he always means the Power to Ordain Miniſters, and Excommunicate Sinners) belong unto the Biſhop, diſtinguiſhing " him from a Presbyter.

" What the things are, which muſt abide for *Chap. 12. p. 208.* " ever in the Church I ſhewed before; it ſhall " ſuffice now to rehearſe them; namely, *Power to Preach the* " *Word*, and *Adminiſter the Sacraments*, the *Right uſe of the* " *Keys*, and *Impoſition of Hands*.——Theſe four parts for Bre- " vities ſake, I often reduce to two Branches, which are *Do-* " *ctrine* and *Diſcipline*, comprizing in *Doctrine* the Dividing of " the Word and Diſpenſing of the Sacraments, and referring " the reſt, I mean, the *Publick uſe of the Keys*, and *Impoſition* " of *Hands to the Diſcipline*, or *Regiment* of the Church.

" The Diſcipline and Government of the " Church, (I mean the *Power of the Keys*, and *Ch. 13. p. 213.* " *Impoſing of Hands*) are two parts of Apo- " ſtolick Authority, which muſt remain in the Church " for ever. Theſe Keys are double, the *Key* of *Knowledge*, an- " nexed to the *Word*, the *Key* of Power referred to the *Sacra-* " *ments*; Some late Writers by urging the one, aboliſh the " other; howbeit, I ſee no ſufficient Reaſon to countervail " the Scriptures and Fathers, that Defend, and Retain both. " The *Key* of Knowledge muſt not be doubted of, our Sa- " viour in expreſs words nameth it. *Wo be to you Interpreters* " *of the Law*, for ye have taken away the *Key of Knowledge*. " The *Key of Power* ſtandeth in theſe words of Chriſt to *Peter*, " *I will give thee the Keys of the Kingdom of Heaven*, and " *whatſoever thou ſhalt bind on Earth, ſhall be bound in Hea-* " *ven*, &c. And likewiſe to all his Apoſtles, *What-* " *ſoever ye bind on Earth*, &c.——It reſteth in this *P. 218.* " place to be conſidered to whom thoſe Keys were " committed, whether *Equally to all Presbyters*, or Chiefly to " Paſtors, and Biſhops. The like muſt be done for *Impoſition* " of Hands, whether that alſo pertain'd *indifferently* to all, or " *ſpecially* to Biſhops.

This

This is the State of the Point in Controverſie; namely, *Whether the Power of the Keys*, and *that of Impoſition of Hands* belong Equally and Indifferently to all Presbyters, and *Biſhops*; or whether they do not belong *chiefly* and *ſpecially* to Biſhops. But whether the one or the other be affirm'd, 'twill unavoidably follow, that theſe Powers in a ſenſe belong to both. Thus much is ſuppoſed in the very ſtate of the Queſtion, which is not, whether theſe Powers do not at all belong to Presbyters, but whether they do belong ſo much to Presbyters as unto Biſhops, ſo that the holding them, to belong *chiefly* and *ſpecially* unto the Biſhop, implies, that they do, tho' in a leſſer *Degree*, belong unto *Presbyters*. They appertain both to the Presbyter and Biſhop, but not *Equally*, to the Biſhop *chiefly* and *ſpecially*. Now Conform hereunto the Learned *Bilſon* ſaith, "The Biſhop then,

Ch. 14. p. 293. "or *Preſident of the Presbyters* (for *I ſtand not on "Names, while I diſcuſs their* Powers) is by "Chriſt's own Mouth pronounced to be the Angel of the "Church; that is, the Chief *Steward* over God's Houſhold, "and Overſeer of his Flock.——And touching the

P. 319. "Presbyter's Power, He adds, That at firſt the "Presbyters ſate with the Biſhop as *Aſſeſſors*, and "*Conſenters*, before Synods undertook ſuch Cauſes; But after, "when once Councils began to have the Hearing of Grievan-"ces, then ſate the Presbyters with the Biſhop only, as *Behol-"ders* and *Adviſers* of his Judgment.—The Private uſe of the "Keys in appointing Offenders upon the Ac-

P. 317. "knowledging their Sins, for a time to forbear the "Lord's Table, we deny not to Presbyters.

However the Ambiguity of the Name of *Biſhop*, and Community of many things incident, and appertinent both to Biſhops and Presbyters, urged him to lay down certain Peculiar Marks and Parts of the Biſhop's Office, whereby they are always Diſtinguiſhed from Presbyters, and never Confounded with them, either in Scriptures, Councils or Fa-

Ch. 13. p. 244. thers. "There were many Prerogatives (ſays "he) appropriate unto the Biſhop, by the Au-"thority of the Canons and Cuſtom of the Church, ſuch as "*Reconciling of Penitents*, *Confirmation of Infants*, and others "that

" that were Baptized, by *Laying on their Hands*, *Dedication*
" *of Churches*, &c. But the things *Proper* to Biſhops, which
" might not be Common to Presbyters, were Singularity
" in *Succeeding*, and *Superiority* in Ordaining. Theſe two, the
" Scriptures and Fathers reſerve *only* to Biſhops, they never
" Communicate them to Presbyters. The *Singularity* of one
" Paſtor in every place preſerveth the Peace and Unity of the
" Churches, and ſtoppeth Schiſms and Diſſentions,
" for which Cauſe they were firſt Ordained by the 246.
" Apoſtles. This is a certain Rule to Diſtinguiſh Bi-
" ſhops from Presbyters, the Presbyters were many in every
" City, of whom the Presbytery conſiſted. Biſhops were al-
" ways *Singular*, that is, one in a City, and no more, except
" another intruded (which the Church of Chriſt counted a
" Schiſm) or elſe an *Helper* were given in reſpect of extream
" and feeble age; in which caſe the Power of the latter
" ceaſed in the preſence of the former. And this *Singularity*
" of one Paſtor in each place deſcended from the Apoſtles
" and their Scholars in all the famous Churches of the
" World by a *Perpetual Chair of Succeſſion*, and doth to
" this day continue; but where Abomination or Deſolation,
" I mean, Hereſie or Violence, interrupt it.——The ſecond
" aſſured ſign of Epiſcopal Power, is *Impoſition of Hands* to
" Ordain *Presbyters* and *Biſhops*, for as *Paſtors* were to have
" ſome to aſſiſt them in their Charge, which were
" *Presbyters*, ſo were they to have others to ſucceed *P.* 248.
" them in their Places, which were *Biſhops*. And
" this Right by Impoſing Hands to Ordain Presbyters and Bi-
" ſhops in the Church of Chriſt; was at firſt derived from
" the Apoſtles unto Biſhops, and not unto Presbyters; and
" hath for theſe fifteen Hundred Years without Example or
" Inſtance to the contrary, till this our Age, remained in
" Biſhops, and not in Presbyters.—— *Jerom*, where he retcheth
" the Presbyters Office to the uttermoſt, of purpoſe to ſhew,
" that he may do by the Word of God as much as the Biſhop,
" he excepteth this One Point as unlawful for Presbyters by
" the Scriptures. *Quid facit Exceptâ Ordinatione, Epiſcopus,*
" *quod Presbyter non facit?*

And whereas 'tis objected, That Impoſition of Hands was by the Presbytery, he anſwereth out of *Chryſoſtom*, that by the word *Presbytery* in that place of Scripture muſt be underſtood *Biſhops*, not Presbyters, becauſe Presbyters in the Apoſtles time did not impoſe Hands on a Biſhop.

P. 299. "All that we can ſay for the Power of Biſhops "above Presbyters out of the Scriptures, is this: "That the Holy Ghoſt by the mouth of St. *Paul* "hath given the Biſhop of each Place, Authority to *Ordain* "ſuch as be worthy, to *examine* ſuch as be faulty, and *Reprove* "and *Diſcharge* ſuch as be *guilty* either of Unſound Teaching, "and Offenſive Living. Thus much he ſaith to *Timothy*, and "to *Tite*, and in them to their Succeſſors, and to all other "Biſhops of Chriſt's Church for ever.

P. 304. The Power of Ruling the People is not *ſolely*, but *chiefly* in the Biſhop. "My meaning (ſays he) is ſoon "underſtood. You eſtabliſh one *Chief* in your *Pres-* "*byteries* by God's Eſſential and Perpetual Ordinance, to exe- "cute that which you decree, whom you call a *Preſident*. "How far I joyn with you, you ſhall quickly perceive. *To* "*avoid Tumults* and *Diſſentions*, God hath Authorized One in "each Place and Church, Able, to have and maintain a Pres- "bytery, who with *Paſtoral*, and *Fatherly Moderation*, ſhould "Guide as well the *Presbyters* that *aſſiſt him*, as the *People* that "are *Subject to him*, according to the Laws of God and *Man*; "the Execution whereof is Chiefly committed to his Charge "that is the Leader, and Overſeer of the reſt: whom we "call a Biſhop. His Power I call a *Moderation*, and not a "*Domination*; becauſe the Wiſdom of God hath likewiſe "allowed and provided Chriſtian means as well to *Bridle* "him from wrongs, as to *Direct* him in Doubts. And whereas the Nonconformiſt tells him, that this is right the Power which they give to their Presbyteries; his Anſwer is, "Did you not put *Lay-Men* inſtead of Paſtors to be Presby- "ters, and make them Controulers, where they ſhould be "but Adviſers, your Presbyteries might have ſome uſe in "the Church of God; tho' far leſs now than when they firſt "began. And amongſt the many uſes of Presbyte-

P. 307. "ries, the Biſhop is Poſitive, "That at firſt, leſt "the

" the Biſhops *only will* ſhould be the Rule of all things " in the Church, the *Government* of the Church was ſo pro- " portioned that neither the Presbyters ſhould do any thing " without their Biſhop; nor the Biſhop diſpoſe Matters of Im- " portance without his Presbytery.

He diſtinguiſheth between the *Private* uſe of the Keys in Refuſing to give the Lord's Supper unto the Impenitent, and the *Publick uſe* of the Keys, whereby the obſtinate Perſon is excluded from all Fellowſhip of the Faithful, as well Sacred as Civil; The firſt belongs to the Presbyter, the laſt was by the Church of God allowed always and only to Biſhops. So in another place.—— " For *P.* 320. " our parts, tho' we take the Power of the Keys to be " *Common* to all that have Paſtoral Charge of Souls, in *their* " *Degree*, yet to avoid the infinite Showers of Excommu- " nication, which would overflow all Churches and Pa- " riſhes, and the intolerable Quarrels and Brabbles that " would enſue, if every Presbyter might Excommunicate " without the Biſhops conſent and Licence, we praiſe the " Wiſdom of God's Church in ſuffering no Inferiour to " Excommunicate without the Biſhop's conſent and Li- " cence.

Thus far this Learned Biſhop, who urgeth the ſingularity of Succeſſion and Superiority in Ordination, to be the Eſſential Marks of a Biſhop, as he differs from a Presbyter, yet not diveſting the Presbyter of all Governing Power in the Church of Chriſt. His Pleading for a Superiority of Power in the Biſhop, carries in it the grant of a leſſer degree of the ſame Power, as belonging to the Presbyter, and the denying Presbyters the Exerciſe of this Power without the conſent of the Biſhop, is but by an Eccleſiaſtical Conſtitution, ſuch as that which makes the Reconciling Penitents, and Confirmation to be rather Peculiar to the Biſhop for the Honour of his Calling, than for any Neceſſity of God's Word.

Thus I have gone through the Principal Writers about Church Government that were in Queen *Elizabeths* Reign; namely, *Alley* Biſhop of *Exeter*, *Pilkington* Biſhop of *Du-*

reſme, *Jewel* Biſhop of *Salisbury* and *Whitgift*, Archbiſhop of *Canterbury*, who held, that according to the Scriptures, there was no Difference between a Presbyter and a Biſhop, that in Scripture account their Office and Powers were the ſame, and that the Apoſtles did not leave behind them any one kind of Church Government to be obſerved throughout all the Churches at all times. Theſe were followed by Dr. *Coſins*, Dr. *Low*, and Biſhop *Bridges*.

The Learned *Willet*, in his *Synopſis Papiſmi*, a Book Publiſhed at leaſt three or four times in Queen *Elizabeths* Days, and afterwards by King *James* his Special Command, doth in moſt things agree with the Biſhops, but now mention'd, and being more particular than they, affirming out of *Jerom*, That Confirmation and Ordination were appropriated to the Biſhop, rather for the Honour of their Prieſthood, and the Peace of the Church, than by neceſſity of any Law; the ſame he ſaith of the *Juriſdiction* of the Church; adding, That anciently there were no diſtinct *Conſecrations of Biſhops*. The thing wherein he may be ſuppoſed to differ from them is, that an *Inequality* amongſt the Presbyters, and the Preſidency of ſome one above the other for Orders ſake, he holds to be *Apoſtolical*; but herein differs not from the Old Nonconformiſts.

After theſe, I have given the Judgments of *Saravia*, Archbiſhop *Bancroft*, the Judicious *Hooker*, and Biſhop *Bilſon*; who affirm, the Government of the Church to be *Apoſtolical*. Tho' formerly 'twas eſteemed dangerous to the *Civil* Government to hold, that Church Government muſt *now* be the ſame 'twas in the Apoſtles days; yet it's look'd on by theſe, as what *ought* to be. The Government of the Church with them is a Divine and Apoſtolical Inſtitution, but not *Unalterable*. *Bilſon*, I confeſs, ſays, it is *Perpetual*, and yet Biſhop * *Downame*, who moſt willingly and gladly profeſſeth to conſent in Judgment with Him, doth ſolemnly Declare in theſe words, "That "although

Defence of his Sermon, p. 26.

P. 2.

"although he holds the Calling of Bishops in respect of "their first Institution, to be an *Apostolical*, and so a Di- "vine Ordinance, yet that he doth not maintain it to "be *Divini Juris*, as intending thereby, that it is *Gene- "rally*, *Perpetually*, and *Immutably* necessary, as though "there could not be a True Church without it. And within a few Pages after this, He declares his Opinion to be the same with King *James*'s; who doth say, That *it is granted to every Christian King, Prince, and Commonwealth to* prescribe *to their Subjects, that* Outward Form *of Ecclesiastical Regiment, which may seem best to agree with the Form of their Civill Government; but so as they swerve not at all from the Grounds of Faith, and True Religion.* This, saith *Downame*, maketh not against the Government of Bishops, as I maintain it. — Tho' I hold the Government-Episcopal to be of Apostolical and Divine Institution; yet not as *Generally*, *Perpetually* and *Immutably* necessary: He doth not hold it necessary in all Places, nor in all Ages, but to be changeable by Man; and if herein He and *Bilson* accord, the Perpetuity *Bilson* is for, will admit of a Change.

But whether *Downame* gives us *Bilson*'s Notion, when he states his own, I will not contend, nor is it needful I should; It's enough to my purpose, that the difference he placeth between a Bishop and Presbyter is only in *Degree*, that *Confirmation*, and *Excommunication* belong unto Presbyters; and that *Bilson*'s Bishop differs more from the Bishops by Law Established than from the Nonconformist Parish Presbyters.

Bancroft professes to agree with *Robinson*, *Reynolds*, and *Fulk*, who differed not from the Old Nonconformists, and *Hooker* never thought the Government of the Church to be in all Places and Ages necessarily the same; nor did he look on Bishops to be of a Different *Order* from Presbyters, but to be of the same Order, differing only in *Degree*, the Bishop having only a Priority of Power in the Church,

Church, nor did any Great Men of the Church of *England*, in Queen *Elizabeths* time, null the Miniſtry or Church State of the Reformed either in *Scotland* or beyond the Seas; They held their Churches to be true Churches, and their Government to be ſuch as agreed with the General Rules of God's Word, and tho' ſome eſteemed the Ordination only by Presbyters to be defective, yet did not judge it to be Invalid, but admitted thoſe who had their Ordination only from Presbyters abroad, to Eccleſiaſtical Promotions, on no other terms than their Subſcribing the Articles of Religion, which concern the Faith, and Doctrines of the Sacraments only.

Theſe Sentiments, which our firſt Reformers entertain'd about Epiſcopacy are ſuch, as would (if the Government of the Church be at this time Fram'd accordingly) contribute much to the Peace of the Church, and Healing our Diviſions; and ſeeing they are moſt admirably copied out unto us in the Learned Archbiſhop *Uſher's Reduction of Epiſcopacy*, I will with ſome Notes preſent it to the Reader's more Deliberate Conſideration.

CHAP.

CHAP. VI.

Archbiſhop Uſher's *Reduction of Epiſcopacy with ſome Notes on it.*

" *The Reduction of Epiſcopacy unto the Form of Synodical* " *Government received in the* Ancient Church; *propo-* " *ſed in the year* 1641. *as an Expedient for the pre-* " *vention of thoſe Troubles, which afterwards did ariſe* " *about the matter of Church-Government.*

" *Epiſcopal and Presbyterial Government Conjoyned.*

" BY Order of the Church of *England* all " Presbyters are charged to *adminiſter the* " *Doctrine and Sacraments*, and *the Diſcipline of* " *Chriſt, as the Lord hath commanded*, and as " *this Realm hath received the ſame*; And that " they might the better underſtand what *the Lord* " *had commanded* therein, the Exhortation to " St. *Paul*, to the Elders of the Church of *Ephe-* " *ſus* is appointed to be read unto them at the " time of their Ordination; *Take heed unto your* " *ſelves and to all the Flock among whom the Holy* " *Ghoſt hath made you Overſeers to* Rule *the Con-* " *gregation of God, which he hath purchaſed with* " *his Blood.*

The Book of Ordination.

Ibid. ex Act. 20. 27, 28.

Ποιμαίνειν ſo taken in Mat. 2. 6. Revel. 12. 5. & 19. 15.

Notes.

Thus it was in the *Old Book* of Ordering *Prieſts* and *Deacons*; but on the Reſtauration of *Charles* II. there were ſuch *Alterations* made in the Books of Common Prayer and Ordering Biſhops, Prieſts and Deacons, as do plainly ſhew, that tho' heretofore the Presbyters had Power to Rule, yet now they have none.

In the *Act* of *Uniformity*, 14 *Car.* 2. it is Declared, "That "the King's Majesty (according to his Declaration of 25. *Octo-* "*ber*, 1660.) granted his Commission under the Great Seal of "*England*, to several Bishops, and other Divines, to Review "the Book of Common Prayer, and to prepare such **Alterations**, and **Additions**, as they thought fit to offer: And af- "terwards the Convocations of both the Provinces of *Canter-* "*bury* and *York*, being by his Majesty called and Assembled, "(and now sitting) his Majesty hath been pleased to Autho- "rize and require the Presidents of the said Convocations, "and other the Bishops, and Clergy of the same, to Review "the said Book of Common Prayer, and the Book of the Form "and Manner of the making and Consecrating of Bishops, "Priests and Deacons; And that after mature Consideration, "they should make such **Additions**, and **Alterations** in the said "Books respectively, as to them should seem meet and con- "venient; And should Exhibit, and Present the same to his "Majesty in Writing, for his further Allowance, or Confir- "mation; since which time, upon full and mature Delibe- "ration, they, the said Presidents, Bishops, and Clergy of "both Provinces, have accordingly Reviewed the said Books, "and have made **some Alterations**, which they think fit to "be inserted to the same, and have Exhibited and Presented "the same unto his Majesty in Writing. All which his Ma- "jesty having duly considered, hath fully Approved and Al- "lowed the same, and recommended to this present Parlia- "ment.

The Books thus *altered*, were by this Parliament confirm'd and established, and the *Alterations* such as make the Office of the Presbyter quite another thing than it was before; for tho' in the old Book of Ordering Bishops, Priests and Deacons, the Reading unto the Presbyters at the time of their Ordination, *Acts* 20. 27, 28. did put it out of Doubt, that the Presbyters were vested with the Pastoral Office, having Power given 'em to **Rule** the Church; In the *new Book* this Exhortation is removed from the Presbyters Ordination unto the Consecration of Bishops, thereby manifestly Evincing the *Pastoral Power* to be taken from the Presbyter, and seated with the Bishop only, and accordingly the name [*Pastor*] which was in the old

old Book given unto the Presbyter, is in the new omitted, and in several places the word [*Curate*, or *Priest*] substituted in its stead; and whereas, in the old Book, the Presbyter was admitted [to the *Ministry of Priesthood*] in the new it's to the [Order] and Ministry of Priesthood, thereby making Priesthood an *Order* distinct from those of *Deaconship* and *Episcopacy*. In the Consecrating of Bishops in the *Collect*, to shew what they mean by Bishop more than formerly, it's added by way of Explication to all *Bishops* [*the Pastors of thy Church*] and in the Prayer for the Bishop [*Almighty God*, &c.] in the old Book 'twas, *Replenish him so with thy Truth*—— *that He may faithfully serve thee in this Office to the Edifying of thy Church*; in the new it is [*to the well Governing thy Church.*] And when the Archbishop and other Bishops present, do lay their Hands on the Elected, and according to the old Book, were to say, [*Receive the Holy Ghost*, &c.] in the new it's added [*for the Office and Work of a Bishop* Now *committed unto thee by the Imposition of our Hands in the Name of the Father*, &c.]

Thus the Alterations by Law established do clearly shew, that both the *Name* and *Office* of a *Pastor* is taken from the Presbyter, and transferr'd over to the Diocesan, who alone hath the Power of Ordering Priests and Deacons, and of Governing or Ruling the Church; whence it follows, that as there is but *One Pastor in a Diocess*, there is but one Church; That all Parish-Assemblies are but parts or parcels of this One single Church, under the Conduct and Government only of the Diocesan Bishop, their only Pastor; That all Ordinations by Presbyters are of no greater Validity than those by Deacons or Lay-men; and therefore altho' Ordination is no more to be repeated than Baptism, yet those who have had their Ordination only by Presbyters, must be Ordained again, or not admitted unto any Benefice, nor allowed the Exercise of the Priestly Office, nor be esteemed *Lawful* Priests; so that as there is a vast Difference between Queen *Elizabeth*'s Bishops and *Charles* the Second's, so between Queen *Elizabeth*'s Law, and King *Charles*'s. "Q. *Elizabeth*'s Act runs thus, *That* "*every Person under the Degree of a Bishop, which doth or shall* "*pretend to be a Priest or Minister of God's Holy Word and Sa-*"*craments, by reason of* any other Form *of Institution, Consecra-*

 "*tion,*

" *tion, or Ordering, than the Form now uſed in the Reign of our* " *moſt Gracious Soveraign Lady——ſhall——declare his Aſſent,* " *and ſubſcribe to all the Articles of Religion,* which only concern " the Profeſſion of the true Chriſtian Faith, and the Doctrine " of the Sacraments, compriſed in a Book Entituled, Articles, " *&c.* [viz. 39 *Articles*] — upon pain, that every *ſuch Perſon* " *which ſhall not ſubſcribe, ſhall be* (ipſo facto) deprived, and " all his Eccleſiaſtical Promotions ſhall be void, as if he had " been naturally dead.

King *Charles* his Law is thus, " That no Parſon, who now " is Incumbent, and in the Poſſeſſion of any Parſonage or Be- " nefice, and who is not in Holy Orders by Epiſcopal Ordi- " nation, or ſhall not be before the ſaid Feaſt-day of St. *Bar-* " *tholomew*, Ordained Prieſt or Deacon, ſhall have, hold, or en- " joy any Parſonage with Cure—but ſhall be utterly diſabled, " and *ipſo facto deprived of the ſame, and all his Eccleſiaſtical Pro-* " *motions ſhall be void, as if he had been naturally dead.*

Touching Perſons ordained by any other Form than the *Epiſcopal*, a Subſcription to the Articles was ſufficient by 13 *Eliz. c.* 12. to Qualifie them for Spiritual Promotion, and *Whittingham*'s, whoſe Ordination was only by Presbyters abroad, was eſteemed good, and he enjoyed his Benefice to the day of his death, as *Traverſe*, in his *Supplication* to the *Council*, affirms: but tho' the Articles be ſubſcribed unto by one having only an *Ordination* by *Presbyters*, he muſt be ordained by the Biſhop, or not admitted to any Eccleſiaſtical Promotion; or if admitted, he is *ipſo facto* deprived; and whoever conſults the Book of *Ordering Presbyters*, will find that the whole of it plainly declares, that the former Odination of the Perſon thus re-ordained, was invalid and null, and that till now he was never of the Presbyters Office; for the Ordination of one never before ordained, and the Ordination of him who was formerly ordain'd by Presbyters, is the ſame.

Whether I am right in theſe my Sentiments, I appeal to the Right Reverend and Reverend Biſhops and others of the Dignified Clergy, who, with the greateſt importunity, are deſired to declare their Judgments in this Matter.

To know what the Government of the Church of *England* is, that is by *Archbiſhops, Biſhops*; and *what* is the *Office of a Presbyter*,

Presbyter, what that of a *Bishop*, is a matter of extraordinary importance.

If it be the same it was in *Edward* the Sixth and Queen *Elizabeth*'s days, which is the same with what the Learned *Archbishop Usher* was for, the greatest Bone of Contention between the *Cons* and *Noncons* will be removed farther. Every Parish-Presbyter will be granted to be a *Pastor*, *vested with a Right to Rule the Church*, (from whence, saith the Learned Archbishop, the name of *Rector* also was given unto him at first) *and to administer the Discipline of Christ*, *as well as to dispense the Doctrine and Sacraments*, and the difference between the Bishop and the Presbyter to be only in *Degree*, and not in *Order*, as this Learned Primate ever held, as he saith in an Answer to an abusive Report, that went abroad of him: "I have ever declared my Opinion to be (saith he) That *Episcopus & Presbyter gradu tantum differunt*, *non Ordine*, and consequently "that in places where Bishops cannot be had, the Ordination "by Presbyters standeth *valid*; and Dr. *Bernard* in his *Animadversions* on the Archbishop's Opinion, asserts, That in "this Judgment he was not *singular*; Dr. *Davenant*, that Pious "and Learned Bishop of *Salisbury*, consents with "him in it, produceth the Principal of the Schoolmen, *Gulielmus Parisiensis*, *Gerson*, *Durand*, &c. *Episcopatus non est Ordo præcisè distinctus à Sacerdotio simplici*, *&c. non est alia potestas Ordinis in Episcopis quàm Presbyteris*, *sed inest modo perfectiori*. And declares "it to be the general Opinion of Schoolmen, *&c.* And whereas the Primate saith, That in Cases of *Necessity*, where Bishops cannot be had, the Ordination by Presbyters standeth "valid: Bishop *Davenant* concurs with him also, and produceth the Opinion of *Richardus Armathanus* (one of this Primate's Predecessors, and one of the most Learned men in "his time) to be accordingly. To which divers others might "be added, as in special Dr. *Field* sometimes *Dean* of *Gloucester*, in his Learned Book of the *Church*, "where this Judgment of the Primate, and the Concurrence of Bishop *Davenant*'s, is largely confirmed. But that Book Entituled, *The Defence of the Ordination of the Ministers of the Reformed Churches*

Determinat. Q. 42.

Lib. 3. c. 39. & lib. 5. c. 27.

" *ches beyond the Seas*, maintained by Mr. *Archdeacon Maſon* " againſt the *Romaniſts* (who wrote alſo a Defence of Epiſco- " pacy, and of the Miniſtry of the Church of *England*) is ſuf- " ficiently known, and I have been aſſur'd it was not only the " Judgment of Biſhop *Overal*, but *that he had a Principal hand* " *in it*. He produceth many Teſtimonies, the *Maſter of the* " *Sentences*, and moſt of the Schoolmen, *Bonaventure*, *Thomas* " *Aquinas*, *Durand*, *Dominicus Soto*, *Richardus Armachanus*, *To-* " *ſtatus*, *Alphonſus à Caſtro*, *Gerſon*, *Caniſius* to have affirmed " the ſame; and at laſt quotes *Medina*, a Principal Biſhop of " the Council of *Trent*, who affirm'd, That *Jerom*, *Am-* " *broſe*, *Auguſtine*, *Sedulius*, *Primaſius*, *Chryſoſtome*, *Theodoret*, " *Theophylact* were of the ſame Judgment alſo. In a word, if " the *Ordination* of Presbyters in ſuch places where Biſhops " cannot be had, were not *valid*, the late Biſhops of *Scotland* " had a hard Task to maintain themſelves to be *Biſhops*, who " were not Prieſts, for their *Ordination* was no other.

What Dr. *Bernard* mentions about the Archbiſhop's diſlike of the late Prerbyterians here in *England*, is not ſo much againſt their Exerciſing the Power, as the *Manner* of their Exerciſe, they did not add to the Impoſition of Hands [*Receive the Holy Ghoſt*, &c.] nor ſo much as theſe words [*Be thou a faithful Diſpenſer of the Word of God and of his Holy Sacraments*, &c.] Moreover in the Cloſe to the Reduction the *Primate* and Dr. *Holdſworth* aver, That the Suffragans, mentioned in the ſecond Propoſition, may lawfully uſe the Power both of Juriſdiction and Ordination according to the Word of God and the Practice of the Ancient Church, who yet are but the *Chorepiſcopi*, of no other Order than the Presbyters, as hereafter I ſhall prove. A Declaring therefore thus much, namely, That the Presbyter is of the ſame Order, veſted with the Power both of Order and Juriſdiction, and an entruſting them with the Exerciſe thereof, as in the ſecond Propoſition, will contribute very much towards a well Eſtabliſhed *Comprehenſion*; And in Requital it's not to be doubted, but the *Latitudinarian Nonconformiſt*, of which there are a great number in this Kingdom, will readily yield to the *Preſidency* of one Presbyter, for the ſake of Union, to be over them, and cloſe with what the Archbiſhop further adds.

Archbiſhop.

Archbiſhop.

" Of the many *Elders*, who in common *Ruled* the Church of " *Epheſus*, there was one *Preſident*, whom our Saviour in his " Epiſtle to this Church, in a peculiar manner " ſtileth *the Angel of the Church of Epheſus*: and Revel. 1. " *Ignatius* in another Epiſtle written about " twelve years after unto the ſame Church, calleth the *Biſhop* " thereof. Betwixt the Biſhop and the Presbytery of that " Church, what an Harmonious Conſent there was in the Or- " dering of the Church-Government, the ſame *Ignatius* doth " fully declare, by the *Presbytery*, which St. *Paul*, " underſtanding the *Community of the reſt of the* 1 Tim. 4. 14. " *Presbyters* or *Elders*, who then had a hand, " not only in the Delivery of the Doctrine and Sacraments, " but alſo in the Adminiſtration of the *Diſcipline* of Chriſt: " for further proof of which, we have that known Teſtimony " of *Tertullian* in his general Apology " for Chriſtians. *In the Church are uſed* " *Exhortations, Chaſtiſements, and Divine* " *Cenſure; for Judgment is given with* " *great advice, as amongſt thoſe, who are* " *certain they are in the ſight of God, and* " *it is the chiefeſt foreſhewing of the Judg-* " *ment which is to come, if any man have* " *ſo offended, that he be baniſhed from* " *the Communion of Prayer, and of the* " *Aſſembly, and of all Holy Fellowſhip.* " *The* Preſidents *that bear* Rule *therein,* " *are certain approved* Elders, *who have* " *obtained this Honour, not by* Reward, " *but by good Report*, who were no other " (as he himſelf intimates elſewhere) " but thoſe from whoſe hands they uſed " to receive the Sacrament of the *Eu-* " *chariſt.*

Ibidem etiam Exhortationes, Caſtigationes, & cenſura Divina; nam & judicatur magno cum pondere, ut apud certos de Dei conſpectu, ſummum ſummumq; futuri Judicii præjudicium eſt, ſi quis ita deliquerit, ut à Communicatione Orationis, & Conventus & omnis ſancti Commercii relegetur: præſident probati quiq; Seniores, honorem iſtum non pretio, ſed Teſtimonio adepti. *Tertul. Apologet. c.* 39.

Nec de aliorum manibus quàm Præſidentium ſumimus. *Id. de Corona Militis, c.* 3.

" For with the Biſhop, who was the " *Chief* Preſident (and therefore ſtiled " by the ſame *Tertullian* in another " place * *Summus Sacerdos* for diſtin-

* Dandi quidem Baptiſmi habet jus Summus Sacerdos, qui eſt Epiſcopus, dehinc Presbyteri & Diaconi. *Id. de Baptiſ. c.* 17

" ction

" ction ſake) the reſt of the Diſpenſers of the Word and Sa-
" craments joyned in the *Common Government* of the Church;
" and therefore, where in Matters of Eccleſiaſtical Judicature,
" *Cornelius* Biſhop of *Rome* uſed the re-
" ceived Form of *gathering together the*
" *Presbytery*; of what perſons that did
" conſiſt, *Cyprian* ſufficiently declareth,
" when he wiſheth them to read his
" Letters to *the flouriſhing Clergie, which*
" *there did Preſide* or Rule *with him*. The
" preſence of the *Clergie* being thought
" to be ſo requiſite in matters of *Epiſ-*
" *copal Audience*, that in the fourth
" Council of *Carthage*, it was conclu-
" ded, *That the Biſhop might hear no*
" *mans cauſe without the Preſence of the*
" *Clergie, and that otherwiſe the Biſhop's*
" *Sentence ſhould be void, unleſs it were*
" *confirm'd by the Preſence of the Clergie*;
" which we find alſo to be inſerted in-
" to the Canons of * *Egbert*, who was
" Archbiſhop of *York* in the *Saxon* times,
" and afterwards in the Body of the
" ‖ *Canon Law* it ſelf.

Omni actu ad me perlato placuit contrahi Presbyterium. *Cornel. apud Cypr. Epiſt.* 46.

Florentiſſimo illic clero tecum præſidenti. *Cypr. Epiſt.* 55. *ad Cornel.*

Ut Epiſcopus nullius cauſam audiat abſq; præſentia Clericorum ſuorum, alioquin irrita erit ſententia Epiſcopi, niſi Clericorum præſentia confirmetur. *Concil. Carthag.* IV. *cap.* 23.

* Except. Egberti, *c.* 43.

‖ 15. *q.* 7. *c.* nullus.

" True it is, that in our Church this kind of *Presbyterial*
" *Government* hath been long diſuſed, yet ſeeing it ſtill pro-
" feſſeth, that every *Paſtor* hath a Right to *Rule* the Church
" (from whence the name of *Rector* alſo was given at firſt unto
" him) and to Adminiſter the *Diſcipline of Chriſt*, as well as to
" Diſpenſe the *Doctrine* and *Sacraments*, and the Reſtraint of
" the Exerciſe of that Right, proceedeth only from the Cu-
" ſtom *now received in this Realm*, no man can doubt, but by
" another Law of the Land, this hindrance may be well re-
" moved; And this *Ancient* Form of Governme.t by the uni-
" ted Suffrages of the Clergy, might be reviv'd again; and
" with what little ſhew of *Alteration*, the *Synodical* Conventi-
" ons of the Paſtors of every Pariſh might be accorded with
" the Preſidency of the Biſhops of each Dioceſs and Province,
" the

" the indifferent Reader may quickly perceive by the perusal of " the ensuing Propositions.

I.

" In every Parish the *Rector*, or incumbent *Pastor*, together " with the Church-Wardens and Sides-men, may every Week " take notice of such as live scandalously in that Congrega- " tion, who are to receive such several Admonitions and Re- " proofs as the Quality of their Offence shall deserve: And if " by this means they cannot be reclaimed, they may be pre- " sented to the next *monthly Synod*, and in the mean time de- " barr'd by the *Pastor* from Access unto the Lord's Ta- " ble.

Notes.

The Name *Rector*, which signifieth a Governour or Ruler, was anciently given in common to Prelates, Bishops, Abbots, and Parish-Presbyters, but chiefly to the Parish-Priest or Parson that had Cure of Souls, as *DU FRESNE* observes out of the *Lombardian* Laws, and *Charles the Great*'s Capitulars, and the *Almaine* Charter.

Rectores Ecclesiarum Prælati, Episcopi, Abbates Parochiarum Presbyteri in lege *Longob. l.* 3. *tit.* 1. *Sect.* 42. *tit.* 10. *Sect.* 4. In Capitularibus *Carol. M.* vulgo Curio, seu Curitus, *FRESNE Glos. in verb. Rector.*

lib. 3. *tit.* 75. *&c.* Maxime Rector Ecclesiæ qui ut in Charta *Alaman.* 43. apud *Goldastum. DU Rector.*

Lindwood also in his *Provincial Constitution*, declares the same; and * *Cowell* affirms, That in our *Common Law*, Rector *Ecclesiæ Parochialis*, is he that hath the Charge or Cure of a Parish-Church; *qui tantum Jus in Ecclesia Parochiali habet, quantum Prælatus in Ecclesiâ Collegiatâ*, That a *Parson* and Rector were anciently the same: So † *Bracton*, *Sciendum quod* Rectoribus *Ecclesiarum Parochialium competit Assisa, qui institui sunt per Episcopos & Ordinarios, ut* Personæ. *Lindwood* holds the same: For, as he avers, That in *aliquibus locis*

Communiter loquendo [per ipsorum Rectorum] intelligas de Rectoribus Ecclesiarum Parochialium. Potest etiam intelligi de omni Prælato Ecclesiæ. *Lindw. de Consu. c.* nullus ver. nullus Rector, & ver. Ipsorum Rectorum.

* Vid. *Cowel's Interpreter*, in *Verb. Rector.*

† *Lib.* 4. *Tract.* 5. *ca. pri.*

De Præsump. c. ne Lepra, Sect. quod si. ver. Personatus.

Rectores *Ecclesiarum vocantur* Personæ, so he is as expres, that *hæc dictio* Personæ, *est vulgare* Anglicorum, *& ponitur pro* Rectore. *Wats* in his *Glossary*, observing the Word *Personatus* in *Otho*'s *Constitutions*, delivered by *Matthew Paris* in *Henry* the Third's days, and in Pope *Innocent*'s Letter to the Abbot of St. *Albans*, assures us, that it signifies a *Rectory*, and the *Persona*, or *Parson*, is the *Rector*. *John de Athon* in his Commentary on *Otho*'s *Constitutions* on the Word *Persona*, saith, (*i.e.*) *Rectores*; *loquitur enim secundum* vulgare *Anglicorum*.

In quibus locis omnibus accipitur pro *Rectoria*, quam *a Parsonage* vocamus.

De Confes. Personar. & Cleric. Quod in quodan. ver. Persona.

It is also clear from *Lindwood*, that *Vicars Perpetual* were anciently acknowledged to be *Rectors* or *Governours* of the Parish-Church; and therefore on the Constitution of *Simon Langham*, where it's Ordain'd, That *Nullus Rector* presume to sell those Tithes of his Church not yet received, before the Annunciation of the Blessed *Mary*, it must be understood also of *Vicars Perpetual*: And *John de Athon* is very large in discussing, and positive in determining it: For, saith he, out of *Innocent*'s *Extrav.* though if you consider a Vicar *Perpetual*, with respect to his Rector, whose Vicar he is, he is not called a *Rector*; yet if compared with others, he is a *Rector*.

Nullus Rector, supple vel Vicarius, ubi est Perpetuus *De Consuet. c.* Nullus Rector, ver. Nullus Rector.

Credo respectu Rectorum Vicarium dici Intitulatum, respectu vero aliorum nominare debet Rectorem. *Constit. Otho. de Institit. Vicarior. verb. ad Vicar.*

It's then very plain, That anciently every Parson and Vicar *Perpetual*, were called *Rectors* or Governours; and why? but because they were vested with a Right to Govern their Churches, notwithstanding which, it cannot now be inferr'd, that those who still bear the Name of *Rector*, are Governours of the Church; For the ancient Constitution of the Church is not only altered, whereby Parish Presbyters, Parsons, Rectors and Vicars *Perpetual*, have lost all their ancient Power of Ruling; but by reason of Impropriations, *mere Laicks*, ever since the Statute of Dissolution, that took away Appropriations from

from the Church, have been *Parſons* and *Rectors*, but not Rulers of the Church.

Sir *Henry Spelman* very Learnedly doth prove, *Of Tithes*, c. 29. That after the Appropriations, the Parſonage ſtill continues Spiritual, as well in the Eye of the Common Law, as of the Canon Law: for if it became Temporal by Appropriation, then were it within the Statute of *Mortmaine*, and forfeited by that Act; and as it continues *Spiritual*, it muſt be made to a Spiritual Perſon, and not Temporal, Spiritual Things and Spiritual Men being Co-Relatives, that cannot in Reaſon be divorced. However, we ſee that, *de facto*, Lay-men are poſſeſs'd of theſe Spiritual Impropriations, and thereby are become the Parſons and Rectors; and the Eccleſiaſtical Incumbent, who hath the Cure of Souls, is his Vicar, who, although according to the Ancient Dialect, might be called *Rector*, when compared with others, yet not with reſpect to the Lay-man, the Parſon or Rector of the Pariſh: He that hath the Parſonage or Rectory, is the Parſon or Rector; and that is the Lay-Impropriator.

Beſides, according to what hath been offer'd in the firſt *Note*, it's plain, that now no Governing Power is left with the Pariſh-Presbyter; He is not only denied the Exerciſe of ſuch a Power, but diveſted of the Power it ſelf; and if any of 'em have the *Name* of *Rector* left 'em, it's *vox & præterea nihil*.

If in this I am miſtaken, the Fathers of the Church are humbly deſired to tell the World ſo; but whether I am miſtaken or no, the reſtoring the Pariſh-Presbyters to the ancient Power of Rectors, and the Exerciſe of it, will be a great ſtep towards the healing our Breaches, eſpecially if what the ancient *Chorepiſcopi*, whom I muſt again mention, who were but Presbyters, enjoyed, may be allowed them: Of whom, more in my Notes under the next Propoſition.

II.

" Whereas by a Statute in the Six and Twentieth Year of
" King *Henry* the Eighth (revived in the Firſt Year
" of Queen *Elizabeth*), *Suffragans* are appointed to *Cb.* 14.
" be erected in Twenty Six ſeveral places of
" this Kingdom, the Number of them might very well be con-
" formed unto the Number of the ſeveral *Rural Deanries*, into

" which every Dioceſs is ſub-divided; which being done, the " *Suffragan* ſupplying the place of thoſe who in the ancient " Church were called *Chorepiſcopi*, might every Month aſſemble " a Synod of all the *Rectors*, or incumbent *Paſtors* within the " Precinct, and according to the *major part* of their Voices, " conclude all Matters that ſhall be brought into Debate before " them.

Notes.

The *Suffragans* appointed to be erected in the Twenty Sixth Year of *Henry* the Eighth, were to be conſecrated by the Archbiſhop, and Two other Biſhops, or Suffragans, and by them admitted to the Epiſcopal Dignity; but yet were not to uſe, have, or execute any Juriſdiction or Epiſcopal Power or Authority within their ſaid Sees, nor within any Dioceſs or place of this Realm, or elſewhere within the King's Dominions, but only ſuch Juriſdiction, Power and Authority as ſhall be *Licenſed* and *Limited* to them, to take, do, and execute by a Commiſſion from the Biſhop of the See in which he is a Suffragan; nor were they to uſe any Juriſdiction, Ordinary, or Epiſcopal Power otherwiſe, nor longer time than *limited* by ſuch Commiſſion.

Theſe were the Suffragans appointed to be erected by *Henry* the Eighth, who though Conſecrated and Ordained to the Epiſcopal Dignity, yet muſt exerciſe no other Epiſcopal Power than was delegated to 'em by the Dioceſan's Commiſſion, which was a very precarious and uncertain thing. This Learned Archbiſhop doth therefore move, that inſtead of this ſort of *Suffragan*, we might have men to ſupply the place of the ancient *Chorepiſcopi*, who were not at firſt under ſuch Limitations, tho without Epiſcopal Conſecrations, they were veſted with the Powers and Authorities of *City* Biſhops; and that they might be conform'd to the Number of *Rural Deanries*. A motion, which if cloſed with by the Church of *England*, would, no doubt, touching this part of the Controverſie about the Government of the Church, heal the Diviſion; and the *Church* in her Condeſcention herein, would conform unto an ancient Practice of the Church, recogniz'd by all to be common, at leaſt in the *Third Century*: For though Biſhop *Parker* will not admit them to have been in the Church till the *Fourth Century*, becauſe no mention

of 'em in any Record before the Council of *Ancyra* ſat, which (notwithſtanding what *Angelocrator* avers, who would have it be after the Council of *Nice*, becauſe *Vitalis*, Biſhop of *Antioch*, the firſt named amongſt the Biſhops that ſate in it, was not made a Biſhop before the Year 331.) it's generally held to be in the Year 314. And it's not eaſie to imagine, that theſe *Chorepiſcopi* could in ſo ſhort a time ſpring out of Nothing, and arrive to that height they were at *An.* 314, or as others 308. Beſides, there were ſeveral *Chorepiſcopi* in the Council of *Nice*, that was but Ten or Twelve Years after this; and *Rabanus Maurus* Seven or Eight Hundred Years ago produced an Apoſtolical Argument to prove, that they were as ancient as City Biſhops: "For (ſays he) in the Book which *Damaſus* the firſt "wrote on the deſire of *Hierome* the Presbyter, it's affirm'd, "That *Linus* and *Cletus*, by the Commandment of St. *Peter*, "Ordained Presbyters, who yet ſucceeded him not in the A-"poſtolical Chair, *Clemens* being by the Order of this bleſſed "Apoſtle, made his Succeſſor: And (ſaith *Maurus*) from "hence it is, that the *Chorepiſcopi*, as I ſuppoſe, had their "Riſe, and have ever ſince continued in the Catholick Church, "who being Ordained by their own Biſhops, by their Com-"mandment did Ordain Presbyters, Deacons, and other Inferi-"or Degrees, and diſcharge all the other Offices belonging to "Prieſthood. So far *Rabanus*.

They were but *Presbyters*, and yet did Ordain and Exerciſe Epiſcopal Juriſdiction.

That they did at firſt exerciſe *Epiſcopal* Juriſdiction in the Countrey, is clear from the 13*th* Canon of the Council of *Ancyra*, which according to *Zonaras* and *Balſamon* is thus:

Χωρεπισκόπους μὴ ἐξεῖναι πρεσβυτέρους ἢ διακόνους χειροτονεῖν, ἀλλὰ μηδὲ πρεσβυτέροις χωρὶς τῆς ἐπιτραπείσης παρὰ τοῦ ἐπισκόπου μὲν γραμμάτων, ἐν ἑτέρᾳ παροικίᾳ. Exactly tranſlated by *Gentianus Hervetus*, Chorepiſcopos *non licere Presbyteros, vel Diaconos Ordinare, ſed neq; Urbis Presbyteros, niſi cum literis ab Epiſcopo permiſſum fuerit, in aliena Parochia.* This, as Biſhop *Parker* confeſſeth, is the moſt correct Copy; That *it ſhall not be lawful for Countrey Biſhops to Ordain Presbyters or Deacons, nor yet for City Presbyters, without the permiſſion of their Biſhop.* Only he omits this material Expreſſion [*in another Pariſh or Dioceſs*]; which Words do greatly con-

confound the Learned Archbiſhop of *Paris*, *De Marca*, who will therefore have the *Greek* Copy corrected: *What is the meaning of theſe words*, (ſaith he) ἐν ἑτέρᾳ παροικίᾳ, *in aliena paroicia?* as *if it had been lawful for the* Chorepiſcopi *to Ordain Presbyters in their own Precincts, without the leave of the City-Biſhop.* He will therefore have it, ἐν ἑκάστῃ παροικίᾳ, *in unaquâque Paræcia*, which agrees not only with the Tranſlation of *Dionyſius Exiguus*, but with an ancient Copy in the Library at *Oxford*, as *Thorndike* of the *Right of the Church*, reports, who can make no Senſe of *De Marca*'s Emendation: "For, ſays he, can the "Reading of the laſt words, μὴ γραμμάτων ἐν ἑτέρᾳ παροικίᾳ, "ſeem probable to Reaſonable Perſons? What Conſequence "of Senſe is there in ſaying, *unleſs Licenſe be granted in every* "Pariſh? Which is plain, when it is ſaid, That the City-"Presbyters do nothing in the Pariſh, that is in the Countrey "or Dioceſs, without Authority by the Biſhop's Letters. So far *Thorndike*, who is for the blotting ἐν ἑτέρᾳ out of *Zonara*'s and *Balſamon*'s Copy, and ἐν ἑκάστῃ out of the Copy at *Oxford*, and who agrees with *De Marca*, in adding μηδὲν πρατεῖν to the Canon, and prefers *Iſidore Mercator*'s Tranſlation before the Original *Greek*, and have it thus, *Vicariis Epiſcoporum, quos*, Græci Chorepiſcopos *vocant, non licere Presbyteros vel Diaconos Ordinare, ſed nec Presbyteris Civitatis, ſine Epiſcopi Præcepto, amplius aliquid Imperare, vel ſine Autoritate Literarum ejus in unaquaque parochia aliquid agere*: Whereby, contrary to all Rule, by Addition, Mutilation, &c. they impoſe a Senſe directly contradicting the expreſs Words of the Canon; which is done in ſo groſs a manner, that *Thorndike* himſelf was compell'd to acknowledge, *That for his part he doth not believe that we have the true Reading of this Canon in any Copy that he hath heard of or ſeen.*

Quid eſt illud in *aliena Paræciâ*, ac ſi Chorepiſcopis libera eſſet Ordinatio Presbyteri in ſua Paræcia ſine literis. *De Marc. de Concord. Sacer. & Imper. l. 2. c. 14. Sect. 1, 2.*

P. 140.

Right of the Church, pag. 141, 142.

But why is *Thorndike*, who is followed by Dr. *Hammond* and Biſhop *Parker*, all differing from Queen *Elizabeth*'s Old Epiſcopal Divines, ſo concern'd to oppoſe the Univerſally re-

ceiv'd

ceiv'd Copies of *Zonaras* and *Balſamon*, but becauſe, do they what they can, it may be eaſily inferr'd, that before the Council of *Ancyra*, the *Chorepiſcopi* did ordain Presbyters, *&c.* that afterwards they might do it in *their own Pariſhes without leave*; in other Pariſhes with leave, or at leaſt in their own Pariſhes with leave. Thus much is the Import of *Zonaras*'s, *Balſamon*'s, and the *Oxford* Copies, one of which muſt be receiv'd, notwithſtanding any thing hitherto oppos'd unto 'em. The whole that *Thorndike* hath laid in againſt us, narrowly look'd into, comes to nothing.

The Reaſons why our Copy is to be ſuſpected, ſaith he, are theſe:

1. "In an *Arabick* Paraphraſe now extant in the *Oxford* Li- "brary, there is nothing to be found of that Clauſe, Ἀλλὰ μὴν "μηδὲ πρεσβυτέρων πόλεως.

2. "*Iſidore Mercator*'s Tranſlation, which ſeems to be that "which was anciently received in the *Spaniſh* Churches, before "*Dionyſius Exiguus*, wherewith that Copy agreed which *Herve-* "*tus* tranſlated, as alſo *Fulgentius* his *Breviate*, which Pope *A-* "*drian* the firſt followed, hath only this, *Vicariis Epiſcoporum,* "*quos Graci Chorepiſcopos vocant*, &c. *ut ſupra.*

3. "Can the Reading of the laſt words, μὴ χαμμάτων ἐν ἑκάστῃ πατρίδι, ſeem probable, *&c. ut ſupra.*

4. "Seeing this is that which is afterwards provided for, "by the Council of *Laodicea*, Cap. LVI. in the ſame Subject, "it ſeems very probable, that this ſhould be the proviſion "which the Council of *Ancyra* intended, as all *Ignatius* his E- "piſtles, and other Canons *Apoſt.* XL. *Arelat.* XIX. expreſs it. To all which I reply,

1. The *Greek* Copy compared with Tranſlations, having the Reputation of an Original, is not to be neglected, though in the *Arabick Paraphraſe* the Clauſe about City Presbyters is omitted; for it might be either negligently or willingly done: Beſides, if this Clauſe had never been in the Original, there ſtill remains enough to carry our Point in that, as we ſhall hereafter prove the *Chorepiſcopi* were but Presbyters, and yet by the other parts of this Canon had power to ordain both *Presbyters* and *Deacons*, at leaſt with the permiſſion of the City-Biſhop.

To

To the Second, touching *Iſidore*'s Tranſlation, which differs from *Hervetus*'s and *Dionyſius Exiguus*'s, as well as from every *Greek* Copy, cannot be of ſtrength enough to invalidate an Original, any more than the Vulgar, or any other Tranſlation of the Bible, can blaſt the Reputation of the Originals either of the Old or New Teſtament.

What hath been already urged about *de Marca*'s diſguſt againſt ἐν ἑπέρᾳ παροικίᾳ, and *Thorndike*'s quarrel with ἐν ἐκδήμῳ παροικίᾳ, is a ſufficient Anſwer to his *Third* Argument: For if the Canon hath any meaning, be it ἐν ἑπέρᾳ, or ἐν ἐκδήμῳ παροικίᾳ, or be there an Omiſſion of this Expreſſion, it cannot but be granted, that before this Council the *Chorepiſcopi* did Ordain Presbyters and Deacons without the City-Biſhop's leave, and afterwards with it.

To the Fourth, that the Council of *Laodicea* did many Years after this make the ſame Proviſion, hath nothing of Argument in it to prove, That the Council of *Ancyra* did ſo, long before *Laodicea*'s doing it now, ſeeing it's not by way of confirmation of an anteceding Decree, is a ſufficient intimation, that *Ancyra* did it not.

However, ſeeing *Thorndike* will provoke us to conſult this 56*th*, or rather 57*th* Canon of *Laodicea*, to it we will go; which on a diligent ſearch we find to run thus: Ὅτι οὐ δεῖ ἐν ταῖς κώμαις ἢ ἐν ταῖς χώραις καθίστασθαι ἐπισκόπους, [ἀλλὰ], ſay ſome, [ἤ] ſay others, περιοδευτάς. *Hervetus* renders it thus, *Quod non oportet in vicis & pagis* Epiſcopos conſtitui, ſed Periodeutas; hoc eſt, Circumcurſentores. *Dionyſius Exiguus*, Quod *non oporteat in Villulis vel in Agris Epiſcopos conſtitui, ſed Viſitores. Iſidore Mercator* thus, *Non oportet in Villis & vicis Epiſcopos Ordinari, ſed Viſitatores*; (i. e.) *qui Circumeant, Conſtitui*: No Biſhops ought to be appointed in the Countrey Towns or Villages, but Viſitors. Neither of theſe take notice of the Various Reading: for it may be [ἤ] as well as [ἀλλὰ], and ſo be thus tranſlated: *For the future there ſhall not be Ordained in Countrey Places any Biſhops or Periodeutæ*, or *Viſitors*, making the *Periodeutæ* and Countrey Biſhops the ſame; as *De Marca*, though he obſerves not this various Reading does, *Unde Conſtanter aſſerere audeo eundem eſſe Chorepiſcopum*, & *Periodeutum*; and as the ſame *De Marca* further obſerves, theſe *Periodeutæ* were

were only Presbyters, as in the *4th Action* of the Council of *Chalcedon*, mention is made of *Alexander*, *Presbyter*, and *Periodeuta*, and in the *11th Action* of *Valentine*, *Presbyter*, and *Periodeuta*; whence I infer, that it's clear from this and the following parts of the Canon, that till this Council, Presbyters were not so very much under the Power of the Bishops, but could act according to their own discretion, without consulting the City-Bishops. The Canon is, Τοὺς μὲν τοι ἤδη προκαταστάθεντας μηδὲν πράττειν ἄνευ γνώμης τοῦ ἐπισκόπου τοῦ ἐν τῇ πόλει, and thus rendred by *Hervetus*, *Eos autem qui prius constituti fuerunt, nihil agere sine mente Episcopi, qui est in Civitate*, clearly enough insinuating, that until this Council the *Chorepiscopi*, the *Periodeutæ*, who were but Presbyters, did act in the Country as they judged meet, without consulting the Bishop of the City; and it's well known, that their work was to Ordain Presbyters, Deacons, *&c.*

Thus much may suffice to vindicate what we have drawn from the Council of *Ancyra* to establish the Power of the *Chorepiscopi*, who agreeably enough to the *13th Canon* of this Council, might exercise Episcopal Jurisdiction in their own Precinct, without the leave of the City-Bishop, and with his Permission they might do so out of their own Charge, even in the City.

To proceed, it's very clear that long after this time, yea, long after *Damasus*, this Severity against the *Chorepiscopi*, and *Leo* the Third's Attempt to suppress and banish them, when *Charles* the Great sent *Arno Iuuavensis* to know the mind of his Holiness about them, they continued in the Exercise of their Office, governing the Country-Churches, ordaining Presbyters, *&c.* And altho' *Hincmarus*, as *Baluzius* in *de Marca* out of *Flodoardus* his History observes, wrote bitterly against those City-Bishops that had 'em in their Dioceses, yet *Rabanus Maurus* pleads as warmly in their Defence, and they were continued in *France* and elsewhere. *Elpidius* a Monk, was ordained Presbyter by *Timothy* a Country Bishop: *Amalbertus*, a *Chorepiscopus*,

De Marca de Concord. lib. 2. c. 13, 14.

Flodoard. Hist. Remens. lib. 3. c. 29.

In Histor. Lansiaca apud Palladium, c 106. Legimus Elpidium Monachum Presbyterum ordinatum à Timotheo Chorepiscopo. Chorepiscopos in Ecclesiis vacantibus innuit Hugo

governed

Flaviniac. an. 776. & Bercarius in Hist. Episcop. Verdanensium, n. 13. Post hunc, Episcopatus istius Ecclesiæ per 12. annos vacuus extitit, sed quidem servus Dei (Amalbertus nomine,) juxta morem illius temporis Chorepiscopus factus ipsam regebat Ecclesiam. governed the Church of *Verdun* during a Vacancy of twelve years, consecrated Churches, confirm'd Children, *&c.* as may be seen in *Rudolphus* his Life of *Rabanus Maurus*, and in *De Marca.*

For all these see Du Fresne's *Glossary*, ver. Chorepiscopus.

That the *Chorepiscopi* did exercise the *Episcopal* Power, altho' they were but Presbyters, may plainly be seen in the Decrees that were against 'em, interdicting their presuming so to do for time to come. 'Twas this that fill'd the Soul of *Damasus* I. with so much indignation against them, that they being but Presbyters, presumed to discharge the Episcopal Office: And for this very reason it was, that *Leo* the Third, in Answer unto the Question mov'd by *Charles* the *Great*, condemn'd them to Banishment, as may be seen in the select Ecclesiastical *Capitula* of *Charles* the Great, where it's very clear, that tho' the French Prelates mitigated somewhat of the Rigour of the Pope's severe Decree against them, yet concurr'd so far with him, as to Ordain that the Country-Bishops do no more enter on the Execution of the Episcopal Office, *ita ut amplius nihil de Episcopali ministerio præsumerent*; and they decreed, That no Country-Bishop presume, by Imposition of Hands, to give the Holy Ghost to any, or Consecrate any Priest, Levite, or Subdeacon. And tho' these *Capitula* do null and make void all the Ordinations and Consecrations of the *Chorepiscopi*, *Nicholas* the First doth ratifie and confirm them, as may be seen in his Epistle to *Radolfus*, and thus he did for the very Reason, the *Capitula* as well as *Leo* and *Damasus*, did damn them. *Damasus* says, that *they are the same with* Presbyters, *because they are instituted according to the Form of the Seventy Disciples*, who were never vested with *Jura Episcopalia*, so *Leo* and the select *Capitula* of *Charles* the Great, the *Chorepi-*

Vid. Epist. 5. *Damasi* I. Prospero Numidiæ primæ sedis Episcopo, Leoni, reparato, &c.

Vide Epist. 15. *Nichol.* I. *Tit.* 1.

Tit. 4. *c.* 3.

scopi

ſcopi are not Chief Prieſts, nor Biſhops, neither do any of the Epiſcopal Rights belong unto them, ſeeing they were inſtituted according to the Form of the Seventy; for which cauſe let no one ſay, *That when any of thoſe who have been Ordained by the* Chorepiſcopi, *are afterwards Ordained by the City-Biſhop, that they were Re-ordained, but let 'em attend that Saying*, Quod non oſtenditur geſtum, ratio non ſinit, ut videntur iteratum. And Pope *Nicholas* I. gives this as a Reaſon, why he judges their Ordination *valid*. *The* Chorepiſcopi *were ſuch as the Seventy, ſent out by our Lord Jeſus, who without doubt were veſted with the Epiſcopal Power.*

Et ne alicui talis Ordinatio, vel Confirmatio, aut Conſecratio *Reiteratio* eſſe videatur.

But tho' theſe Papal Determinations are different, yet they agree in witneſſing to this Truth, That the *Chorepiſcopi* exercis'd Epiſcopal Authority. *De Marca* proves the ſame out of the *Arabian* Canons, tranſlated by *Alfonſus Piſanus*, and from the laſt words of the Canon of *Antioch*. Dr. *Parker* himſelf makes no doubt of it; for (ſays he) *That theſe* Chorepiſcopi *had the Character of Proper Biſhops, appears plainly from the tenth Canon of* Antioch, *that allows them to Ordain the inferiour Officers of the Church.*

Parker's Account, *p.* 154.

This of Biſhop *Parker* doth exactly agree with the 55. *Chapter* of *Nice*, as tranſlated out of *Arabick* by *Turrianus* the Jeſuit. *When the* Chorepiſcopus *viſits the Churches and Monaſteries under his Power, let him gather together the Elders of Caſtles, and expound unto 'em the Holy Scriptures, and enquire whether they have any Sons or Daughters, and give order that they be brought unto him, that he may ſign 'em*, pray over them, impoſe Hands on 'em, bleſs and *inſtitute Miniſters*, that is, ſay the Notes on this Chapter, *Lectores, Exorciſtæ*, & *Hypodiaconi*.

And that theſe *Chorepiſcopi* were but of the ſame Order with Presbyters, and were no otherwiſe Biſhops than as all other Presbyters are, is as clear; for their Ordination was by one Biſhop only, not by three, and when they entred on the Exerciſe of the Epiſcopal Power, they had no new Conſecration, as may be ſeen in the 54. *Chapter* of *Nice*, tranſlated out of the *Arabick*, where *Turrianus* renders it thus: *Et debet Epiſcopus* [vid.

Chorepiſcopus non ordinabatur, ſed per oraticnem benedicebatur.

Civitatis] *recitare ſuper electum* [ſcil. Chorepiſcopum] *Orationem conſuetam, & Benedicere illi, dareq; illi nomina omnium Eccleſiarum & Monaſteriorum quæ ſub Poteſtate ejus ſunt.* The Notes on this Chapter have it, that they were not conſecrated anew to the Office of a Country-Biſhop, but only by the Prayer of the City-Biſhop bleſſed. *Damaſus* I. expreſly affirms them to be but Presbyters, in theſe words; *Quod ipſi iidem ſunt qui & Presbyteri, ſufficienter invenitur, quia ad formam & exemplum ſeptuaginta inveniuntur prius inſtituti.* The ſelect *Capitula* of *Charles* the *Great* concurring with *Leo* the Third, and ſpeaking of the Epiſcopal Rights, ſay the ſame; *Hæc verò non à Presbyteris vel Chorepiſcopis, qui ambo unius forma eſſe videntur.*

Tit. 4. *c.* 3.

Beſides, ſuch were ſome of the Ancient Canons, decreeing that there ſhould be but one Biſhop in a Dioceſs; and he only in the City, that made it neceſſary for ſome of thoſe who anciently would have the Biſhops to be of an Order ſuperiour above Presbyters to hold that theſe *Chorepiſcopi*, tho' they had the name of Biſhop given 'em, and were veſted with the *Jura Epiſcopalia*, were but Presbyters uſurping on the Epiſcopal Office; ſo *Damaſus*, *Leo*, and many French Biſhops in *Charles* the *Great*'s days; and it hath alſo put ſome later Writers, ſuch as *Bellarmine*, *Boverius* in his *Paranetic Cenſure* of *de Dominis*, *Archbiſhop of Spalato*'s Book *de Rep. Eccleſ.* and *De Marco* to phanſie, that ſome, made *Chorepiſcopi*, were formerly Conſecrated to the Epiſcopal Dignity, and that others were but Presbyters; and thus by diſtinguiſhing the *Office* from the *Perſon*, they hoped to extricate themſelves; but as Dr. *Parker* well obſerves, *This is precariouſly ſaid without any ſhadow of Pretence for it, but meerly to ſalve his own Hypotheſis.*

Pag. 158.

Thorndike *of Rights of Church.* p. 145.

Others, ſuch as *Thorndike*, are driven to the Invention of another Diſtinction, "which is "between the *Solemnity* which an *Act is execu-*"*ted with*, and the *Power* and *Authority* by which it is done. "And that it cannot be prejudicial to any Power to do that "by another, which ſeemeth not fit to be immediately and "perſo-

"perſonally executed by it. Some Acts of the Primitive "Church ſeem to require this Diſtinction; as the making of "Presbyters by the *Chorepiſcopi*, or Countrey-Biſhops, menti- "oned in the ancient *Greek* Canons. Which by *all likelihood* "*were not properly Biſhops*, becauſe not Heads of a City-Church, "which is the Apoſtolical Rule for Epiſcopal Churches. Thus *Thorndike*, who differs greatly from the generality of his Brethren, who hold, that though the *Poteſtas Juriſdictionis* may be delegated to one that is not a Biſhop, yet the *Poteſtas Ordinis* cannot. However, it muſt be acknowledged, that there is a great difference between a Presbyter's Ordaining other Presbyters with the leave of the Biſhop, and his doing it by a *Power derived from the Biſhop*. One veſted with a Power, may not be able to exerciſe it without the leave of another; and yet when he hath leave, he then exerciſes a Power inherent in himſelf, *virtute officii*. The Biſhops themſelves cannot exerciſe the Power of Orders without the leave of the Supreme Civil Magiſtrate; and now that they do exerciſe it, 'tis *with his leave*; but it does not therefore follow, that the *Power of Orders* is derived from the Supreme Magiſtrate to the Biſhop.

In the Council of *Ancyra* it's not ſaid, That the Presbyter ſhall not Ordain Presbyters, unleſs the Biſhop delegates unto him a Power enabling him ſo to do; but he ſhall not exerciſe this Power without the conſent of the Biſhop, which was enjoyned by the Canon, to prevent Schiſms and Diviſions in the Church: So that I cannot ſee how this Diſtinction of *Thorndike*, ſo applauded by Dr. *Parker*, can help 'em.

To preſs this yet further, *Henry* the Eighth's Suffragans were conſecrated Biſhops, and had the ſame Power *virtute officii*, that any other Biſhop receiv'd at his Conſecration, but may not exerciſe it unleſs by Commiſſion from the City-Biſhop. But when they did exerciſe the Epiſcopal Authority, was it by a Power receiv'd at their Conſecration, and inherent in them, or by a Power deriv'd unto 'em from the City-Biſhop by Commiſſion? 'Twas by the former, no doubt; why elſe were they conſecrated? If then this Commiſſion given by the City-Biſhop to the Suffragan, limiting the Exerciſe of his Power, doth not infer, that the Suffragan did not act by a Derived Power, much leſs can theſe Words, [*Let not the Chorepiſcopus Ordain Presbyters*

ters or Deacons without the consent of the City-Bishop] imply, that the *Chorepiscopus* deriv'd the Power of Ordaining from the City-Bishop. The Bishop of *Lincoln* can't Ordain Priests or Deacons in *Westminster-Abby* without the leave of the Dean of *Westminster*; and yet when the Bishop does Ordain any there with the Dean's leave, it's not, I presume, by any Power deriv'd from the Dean that he does it, but by a Power inhering in himself; and the Words ἐν ἑτέρᾳ παροικίᾳ import no other leave than this.

If then these *Chorepiscopi* be conform'd to the Number of Rural Deanries, and the Rural Deans allowed to exercise the same Power the *Chorepiscopi* did in the ancient Church, 'twill afford great Relief to the Consciences of many Worthy Protestant Dissenting Ministers, without exposing the Church of *England* to the Reproach of Novelty. To return to the Archbishop's *Reduction*, which continues the Second Proposition thus.

Archbishop.

"To this *Synod* the Rector and Church-Wardens might "present such impenitent persons as by Admonitions and *Sus-* "*pension* from the *Sacrament* would not be reformed, who if "they should still remain contumacious and incorrigible, the "Sentence of *Excommunication* might be decreed against them "by the *Synod*, and accordingly be executed in the Parish where "they lived. Hitherto also all things that concerned the *Pa-* "*rochial Ministers* might be referred, whether they did touch "their *Doctrine* or their *Conversation*, as also the Censure of all "*New Opinions*, *Heresies* and *Schisms* which did arise within that "Circuit, with liberty of Appeal, if need so require, unto the "*Diocesan* Synod.

Notes.

It is not to be doubted, but that as soon as the Church of *England* grants unto the Presbyter the Exercise of the *Episcopal Rights*, they will be content that the *Rural Dean*, or *Chorepiscopus* hold his *Synod* of *Parish-Pastors* or *Rectors* within the Precincts of the Rural Deanry, and exercise as much Power as is here desired.

III.

III.

" The *Dioceſan Synod* might be held once or twice in the " Year, as it ſhould be thought moſt convenient. Therein all " the *Suffragans* [i. e. *Chorepiſcopi*], and the reſt of the *Rectors*, " or incumbent Paſtors (or a certain ſelect number of every " *Deanry*) within the *Dioceſs* might meet, with whoſe Conſent, " or the *major* part of them, all things " might be concluded by the *Biſhop* or " *Superintendent*, (call him whether you " will) or in his abſence by one of the " *Suffragans*, whom he ſhall depute in " his ſtead to be *Moderator* of that Aſ- " ſembly.

Ἐπισκοπῶντες (*i. e.*) Superintendentes, unde & nomen Epiſcopi tractum eſt. *Hieron. Epiſt.* 85. *ad Evagrium.*

" Here all matters of greater moment might be taken into " conſideration, and the Orders of the monthly Synods *reviſed* " and (if need be) *reformed:* And if here alſo any matter " of Difficulty could not receive a full Determination, it " might be referred to the next *Provincial* or *National* Sy- " nod.

Notes.

Dr. *Poynet*, Biſhop of *Wincheſter*, pleads for the Word *Superintendent*, as much better than that of *Biſhop*; and it is a word leſs offenſive to the *Presbyterians* than the other is; and perhaps becauſe the *Archbiſhop* found it ſo, he ſpeaks ſo indifferently of the Name; and to give Reputation to the word *Superintendent*, refers us unto St. *Hierome:* But it's to be hoped, that the wiſer of all Parties, when they have concerted the thing, will not quarrel about the Name, whether one or the other.

IV.

" The *Provincial* Synod might conſiſt of *all the Biſhops* and " *Suffragans*, and ſuch other of the Clergy as ſhould be elected " out of every *Dioceſs* within the *Province*; the *Archbiſhop* of " every *Province* might be the *Moderator* of this Meeting, (or " in his room, ſome one of the *Biſhops* appointed by him) and " all Matters be ordered therein by common conſent, as in the " former Aſſemblies.

" This

" This *Synod* might be held every Third Year; and if the " Parliament do then ſit, (according to the Act of a *Trien-* " *nial* Parliament) both the *Archbiſhops* and *Provincial* Synods " of the Land might joyn together, and make up a National " Council: Wherein all *Appeals* from *Inferior* Synods might be " received, all their *Acts examined*, and all Eccleſiaſtical Con- " ſtitutions which concern the State of the whole Nation *eſta-* " *bliſhed*.

This Scheme of Church-Government, drawn up by this Learned Primate, as it is admirably adjuſted to the ſeveral Tempers of Men of different Apprehenſions about ſome things in Church-Government, ſo it is not in the leaſt repugnant to any thing of Chriſt's Inſtitution; for there is not aſcrib'd unto any of the Synodical Conventions a proper Juriſdiction over any Parochial Church. That in Matters of greater moment, care be taken, that all things be done in every Pariſh by a general Conſent, Concord and Agreement, is neceſſary; and to this end, that the Pariſh *Rectors* proceed not to Excommunication until they have conſulted the *Dean Rural*'s Synod; and that what is done by theſe *Synods* be *examined* by Biſhops in a larger Aſſembly, and that by a larger again, until we come to a National, if the caſe ſo require.

Though it be ſaid, Let the Sentence of Excommunication be decreed againſt the obſtinately Impenitent by the Synod, yet it may be underſtood thus, Let the *Rector* of the Pariſh conſult the Synod, and there come to a Reſolution and Determination with the conſent of this Synod.

Whoever will conſult the Learned Writers of the Church of *England*, particularly Dr. *Burnet*, now Biſhop of *Salisbury*, will ſee cauſe to conclude them to be againſt the Power and Juriſdiction of *Councils*: That they are rather for *Concord* than *Regiment*: That particular Churches, as to matters of Government, are independent on any Convention or Colledge of other Biſhops or Paſtors whatſoever; that to this very end of ſecuring the Power of the Dioceſan or City-Biſhop, the Dioceſan Church is made a ſingle Church, *Infimæ Speciei*; and whatever Power, Authority or Juriſdiction belong unto a particular Church of the loweſt Rank, they are affirmed to belong to the Dioceſan Church; which Dr. *Barrow* hath endeavoured to prove to be independent;

dependent: So that let the bounds of particular Churches be made Parochial, or of no larger extent than a Pariſh-Congregation, and the Pariſh-Miniſter be entruſted with Paſtoral Power, to be exerciſed as above-mentioned, 'twill of courſe follow, that what is now ſaid to belong to a Dioceſan, muſt be ſeated in the *Pariſh-Church*.

There is not ſo much a Controverſie between the Powers, Preheminences and Priviledges of a particular Church, as about its Bounds and Limits. Reduce the Bounds of a particular Church to thoſe of a Pariſh, and the Debate will be at an end as to this point.

That the Primate by *Chorepiſcopi* means Presbyters veſted with the Epiſcopal Rights, is manifeſt from what he and Dr. *Holdſworth* in the end of the Reduction thus aſſert:

"*We are of the Judgment, That the Form of Government here* "*propoſed, is not in any Point repugnant to the Scripture; and that* "*the* Suffragans *mention'd in the Second Propoſition, may lawfully* "*uſe the Power both of* Juriſdiction *and* Ordination, *according* "*to the Word of God, and the Practice of the Ancient Church.*

Ja. Armachanus.

Rich. Holdſworth.

CHAP. VII.

The Reaſonableneſs *of the Church of* England's *condeſcending to eſtabliſh the Government propoſed by Archbiſhop* Uſher *in this Reduction.*

IF then the Government of the Church of *England* be declared to be the ſame held by the Firſt Reformers, and by the Renowned Archbiſhop *Uſher*, any Law or Statute to the contrary notwithſtanding.

And the *Subſcription* of Submiſſion be only unto the Church-Government, as fram'd accordingly, there are many powerful Preachers (if not moſt of the Sober Godly) amongſt the Diſſenters will chearfully enter into Pariſh-Churches, and be capacitated to exerciſe their Miniſtry in Publick, whom the Multitude otherwiſe will never hear, nor be benefited by their Talents.

The Allowance of this can do no hurt to the Biſhops, unleſs the eaſing 'em of an intollerable burthen, or diſcharging 'em of ſuch Duties now incumbent on them, as are impoſſible to be performed by any.

Beſides, that hereby ſhall all the pious and conſcientious Pariſh-Miniſters be put upon the attending thoſe Paſtoral Duties which are enjoyned them by the Lord Jeſus Chriſt, in order to the right Guidance and Edification of the particular Churches committed to their Cure.

And as hereby the Church of *England* will be enlarged and ſtrengthned by the Acceſſion of many Proteſtant Diſſenters, great eaſe given the Biſhops, without the leaſt Diminution of their Temporal Emoluments and Honours; all Pariſh-Paſtors allowed the Exerciſe of their Functions, as the Lord Chriſt commanded them. In like manner hereby,

1. The Honour due to the *Firſt Reformers*, that with their Blood, or other grievous Sufferings, ſealed to the Truth of the Reformation, ſhall be maintained and *reſtored*. I muſt ſay reſtored, becauſe the altering our Epiſcopal Government, and ſha-

ſhaping it to the meaſure of the *Canons* of 1603, and ſince to the Act of *Uniformity* in *Charles* the Second's Reign, hath made it ſo much another thing than what they held and defended, that we cannot entitle them to be the Aſſertors of it without Reproach, or a Vindication. The Epiſcopacy they were for, I ſay, was but of the ſame Allay with the excellent Moderation of Archbiſhop *Uſher*.

2. This Primitive Government Reſtored, doth not in the leaſt interfere, or claſh with, but moſt effectually ſupport the *Ancient Regal* Power in matters Eccleſiaſtical. But the Canonical Epiſcopacy advanc'd by *Laud*, and in its Heighths of Divine Right, eſtabliſh'd by *Charles* the Second, will on Examination be found to be held by ſome of the Clergy, as unalterable, to the great Diminution of the King's Eccleſiaſtical Supremacy, and the Power of Parliaments.

3. This Government *Reſtored*, will give Countenance to the *Proteſtant* Reformed Churches abroad, as well as to the Churches of Diſſenters at home, owning their Miniſtry and Sacraments, and holding Communion with them, as with true Goſpel Churches of Chriſt: Whereas the Epiſcopacy *Unreſtored*, (our Nobles and Gentry of both Houſes, having not been aware of it) does null their Church-State, deſtroying both their Miniſtry and Sacraments; and as that very Learned, but herein more dangerous man, Mr. *Dodwell*, will have it, puts 'em out of the common way of Salvation, and into the ſame deplorable Condition with the *Heathen*. They muſt be ſaved by an uncommon Prerogative, or not at all.

I the rather inſiſt on this Particular, becauſe, ſince his preſent Majeſty, the glorious Inſtrument of our Deliverance, hath been brought up, and continues in the Communion of theſe Foreign Reformed Churches, we lye under a ſpecial Obligation of our declaring, that we hold Communion with them: And will it not be a ſurpriſing Conſideration, (if there be any who have not yet reflected on it) that our Church owns the Miniſtry of the Church of *Rome*, and at the ſame time diſowns the Miniſtry of the Reformed Churches, even of the Churches of which His Majeſty is now a Member?

4. This Government Reſtored will remove out of the way of thoſe Diſſenters who cannot do all that is neceſſary to their ob-

obtaining the Advantages of this Comprehenſion, the principal Blocks, which hinder their holding Communion with the Church of *England*.

The Reaſon why theſe Diſſenters cannot joyn with the Pariſh-Aſſemblies in the Eſtabliſhed Worſhip, ſo far as I can gueſs, is not the bare uſe of a Liturgy, nor the neglect of Diſcipline, nor becauſe there are ſome diſorderly Members of their Communion, but becauſe the Specifick Nature of Chriſt's Inſtituted Churches are deſtroyed; the Pariſh-Miniſters, who were Goſpel-Paſtors, depoſed, and Church-Government made impracticable, by the erecting Dioceſan Churches, one of which, compos'd of many Pariſhes, under the Government of one only Paſtor, call'd the Dioceſan Biſhop, is made a particular Church of the loweſt Rank, and ſubſtituting in the room of Pariſh-Paſtors a New Order of *Sub-half-Presbyters*, affirming all that have been baptiz'd and live within the Terriers or Boundaries of the Dioceſs, how ignorant or ſcandalous ſoever, to be fit Matter for an Inſtituted Church of Chriſt; and becauſe of their ſetting up Forms of Prayer in oppoſition unto, and ſuppreſſion of Spiritual and Free Prayer; the Corruptions in the Liturgy; and impoſing, as Terms of Communion, ſuch Ceremonies as are, in their Conſciences, ſinful.

If therefore the deſired Church-Government be ſettled, the Pariſh-Churches will be eſtabliſhed as particular Churches of Chriſt's Inſtitution, their Paſtors Reſtored, Government made practicable, Diſorders amended; and tho ſome things remain in the Pariſhes which theſe men can't conform unto, yet they will own the Pariſhes thus Conſtituted and Reformed, for true Churches, and admit their Members, if deſired, unto Communion with them.

THE END.

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PLain Dealing: Being a Moderate general Review of the *Scots* Prelatical Clergies Proceedings in the latter Reigns. With a Vindication of the preſent Proceedings in Church-Affairs there. Printed for *Tho. Parkhurſt*, at the *Bible* and *Three Crowns* in *Cheapſide*, near *Mercers-Chappel*.